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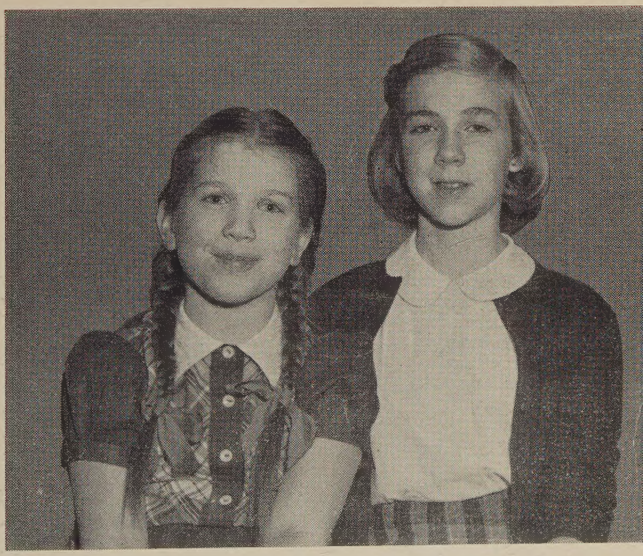

TINA AND LEIGH BRISTOL *Objectors*

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Children and World Tensions

ff This issue was a lot of work —a good deal more than we expected, really—but the Editors have had much satisfaction out of the research they had to do, and a good many surprises to some of their preconceived notions. You will probably have some of the latter, too; and we hope you will have the former. This issue won't answer all your questions about children and world tensions, but we hope it will give the legions of our readers who are showing an increasing concern for the role of children and the adults who influence them, some insights or suggestions that they can put to work in their lives. . . . We have left out the regular features of the magazine, like the news, book reviews, and letters to the Editors, except where they may have been transformed into something especially adapted to this issue. . . . Let us know, when you've had a chance to read the magazine, how you liked it. If it's good, we may do the same, at some future date, for another subject. . . .

The story of Tina and Leigh Bristol, our cover girls, is on page 11.

FELLOWSHIP

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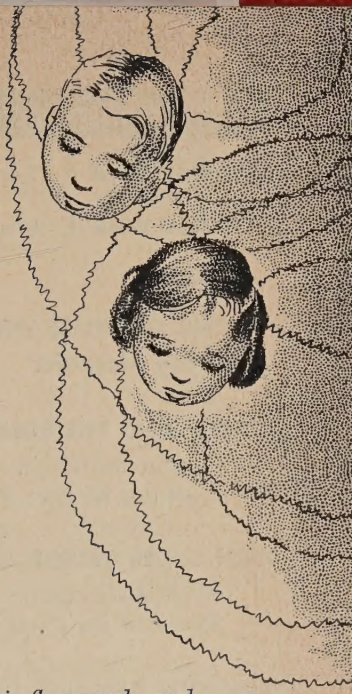

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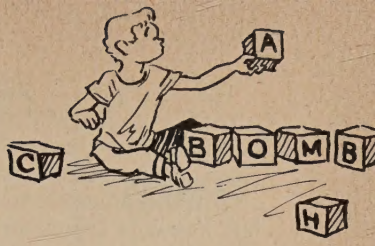


children and world tensions

HERE IT IS—the issue on which we have worked for months—the issue for which we never did find a really satisfactory title. "Children and War." "Children in a War-Making Society." "Children and the Tensions of Our Age." Take your pick. All of them fit; none of them is adequate.

It did not turn out at all as we had expected.

Much of the issue, we thought, would be concerned with the effects on children of the air-raid drills to which they are subjected in the schools, and other forms of mobilization for war. But it turned out that the air-raid drills are not as widespread as we thought, and that where they are held the teachers in charge are—generally—informed and careful and the children, so far as anyone can see, largely unaffected.

. . . . . .

In an attitude that might be that of prayer, but isn't, the children of a New York parochial school crouch in the halls during that city's air-raid drill while their teachers pray.

New York Daily Mirror Photo

We thought to include only original material, but things turned up—like Margaret Halsey's "Aggressive, Competitive and Skeptical," on page 15—that seemed so good and so relevant they could not be kept out.

We had planned to say nothing of children amid actual combat, for this is not an immediate problem of American mothers and fathers; but who concerned with this problem could resist the letter Sholem Asch wrote on the eve of the 1932 Geneva Disarmament Conference, or the picture of the little Greek girl standing by her pitiful shack "furnished by U.S.A."?

Who, for the matter, could omit the poem by Rumanian Helene Vacaresco, or the terrible pictures of the Korean children, or Canadian Joan Alexander's poignant "Song of Those Who Will Fight the Next War," all of which cut right across our intention to keep this issue calm, and dispassionate, and scientific? For war is not calm and dispassionate, and it will not be eradicated by a calm and dispassionate appraisal of its monstrous evil. Certainly there can be no more dreadful effect of war than that which it has on the children who are caught in its path.

•

MEANWHILE, what of the drills, and the preoccupation with war that grips our country? What are their effects on American children? We asked hundreds of parents, teachers, ministers, psychiatrists. Only one thing is clear: *No one is entirely sure.*

Some communities and school boards insist on regular drills; some have an occasional drill; some have had none and plan none. Generally the large cities on the east and west coasts are most excited about civil defense; smaller towns and villages, particularly in the midwest, remain skeptical and uncooperative. Generally also, we gather, the "man in the street" is much less excited than his officials, much to the latter's aggravation.

Where school drills are held, however, very little disturbance has been reported among the children. Teachers and administrators appear to be conscious of the dangers of creating anxieties among their charges, and for the most part conduct the drills with sanity and wisdom. (One notable exception is the widespread use of the film "Duck and Cover"—see page 23.)

This is not to say that American children are not being "conditioned" to war and violence. They are. But, as several articles in this issue make plain, the problem runs much deeper than air-raid drills and uniforms. It is in the nature of our whole culture that the violence is most deeply imbedded, and it is at this point that the parent who seeks a peaceful world for his child must make his primary attack.

the child's own world

by Charles and Margaret Lawrence

IN MANY RESPECTS the world of the child in this period of cold war, police action and attendant tensions resembles that of the world of his parents when they were children. For the most part the child is concerned with the age-old round of school, play and family relationships. His main task is that of the child in any age—to grow. During each moment of his existence he seeks, as he develops, to find a balance between himself and the world around him, both of which are changing in myriad ways.

Most of us who are parents of today's growing children were ourselves children or adolescents of the Great Depression. We also grew up in a time of trouble. Largely through our parents, we experienced reduced income, loss of jobs, loss of social status, the threat of going on relief and the near-demise of our economic system. Our children, through us and with us, are threatened with conscription, mass hysteria, inflation and another total war whose weapons threaten the destruction of the species.

Despite all of our youthful woes, we of the depression generation had culturally supported goals in which we believed. We had hope, however naive and false, that material well-being, wisdom, peace and the Good Society could be secured. To attain these ends we joined together in religious and secular youth movements. Although our personal vocational futures were uncertain and totalitarianism was rampant, we turned much of our concern toward social action. We joined. We were related. We belonged. In the Student Christian Movement, for example, there was a genuine sense of community, fellowship and solidarity with students in all parts of the world; and with them we shared a hope for a better world.

Society in Crisis

We do not agree with those who indict present-day youth as "the Beat Generation." We know them in the playroom, the classroom, and the playground, and they show vitality and sensitivity in the face of great odds. In large measure, however, our culture has lost the sense of striving toward positive goals. It is preoccupied with opposition. A man is known by what he is

against (communism, subversion, conscription, income taxes, war, McCarthy) rather than by what he is *for*.

A Sense of Belonging

The sense of belonging that results when people can relate themselves to positive social concerns appears to bring improved mental health with it. The onset of certain types of mental illness tends to decrease during periods of active war, for in such a time people are drawn into solidarity in the face of the "common enemy." Although this solidarity is largely spurious, many who have previously felt insignificant feel that they are contributing, that they belong—if only because the government has put down their names and given them a number!

The sense of purpose, of belonging, of being related, is largely absent in our present period. The fear we have of war and of the Soviet Union, with which our country is engaged in a titanic power struggle, we have turned in on ourselves and our neighbors. The tone of the times is set by investigations, accusations of conspiracy, subversion, perversion, treason, large-scale corruption and other plain and fancy immorality.

As men relinquish the quest for larger social objectives, they turn a relatively greater amount of attention and energy to highly personalized goals. As the world threatens, they gird themselves about with their private concerns. At its best this trend shows evidence of the resilience of the human organism: in the face of an objectively bleak situation people continue to seek education, plan for careers, establish families and plan for babies—all wholesome concerns that need not be exclusive of a pas sion for social justice. In its patho logical form, this retirement fron social to exclusively personal pre occupation is seen in morbid intro spection and flights from reality

Studies of the depression an World War II show that the re sponse of a child to a general crisi in the culture depends in larg measure upon the response of hi family to the situation. In turn, th family response is related more t the level of health in family rela tionships than to the severity o the crisis. Agreement about com mon family goals and flexibility i assuming responsibility are closel related to a family's ability to mee crises successfully. From genera and clinical observations this ap pears to be equally true of th child's response to war tensions.

Meeting the World

If the child's main task is that o growing up, the parents' majo responsibility to the child is tha of facilitating this process of growt and aiding the child in achievin balance at each stage. Susan at si looks cute and comfortable leanin against her young mother an twisting her fingers in her hai Three months later, after what Su san's doctor calls a growth spur her mother pushes her away im patiently. "You're a big girl, Su san," she complains. "And tak your leg off the arm of the chai It doesn't look nice." A new mod of behavior is required of the now big Susan, and with this chang Mother is different, too.

The child cannot achieve balanc on his own. He must learn of h world through those around hin chiefly his adults. He must lear of himself in the same way.

A two-year-old approaches th stove, and Mother says "hot" an

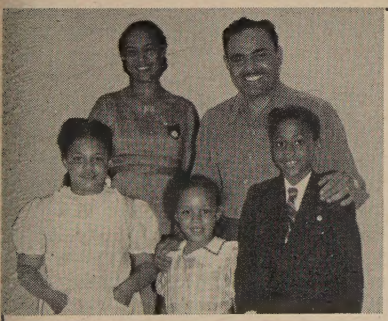
displays a look of annoyance and fear. "Stoves can be unpleasant" becomes a part of two-year-old reality. However, two-year-oldness may not be strong enough to live by this bit of adult experience alone, so as he waddles relentlessly to the dangerous object a restraining arm may be necessary to make his reality more secure.

A five-year-old boy clutches his mother's hand as she darts across a busy street. Half-way across he stumbles and Mother mutters, "Stay on your feet. You're just like your father." In one blow to be oft-repeated, father is exposed as no good and his son as worthless. This is the picture of himself that the young one sees as he hits his first baseball and runs for first base: "I am clumsy as my no-good old man and I'll never make it." This is a child's business, to discover himself and his world. Is he the loved one? Is his world safe and dependable even in face of his own ignorance and thrashing about?

Testing Strength

For move he must if he is to make any discoveries at all. There are descriptions of the year-old baby sitting in his institutional crib banging his head against the bed. He is completely oblivious of the toy that lies by his side and he responds to the cage in which he sits where he has almost no freedom to move. The infant holding his toe to his mouth, crawling about the floor, watching moving fingers in the air, moves on to a discovery of some reality.

This push toward movement is health and strength in the child. Several years later the mother comes with the complaint of aggressive behavior, by which she may mean disobedience, destructiveness and a tendency to pick



The Lawrences

CHARLES AND MARGARET LAWRENCE have become increasingly well known to FELLOWSHIP readers. Charles, who holds a Ph.D. from Columbia University and teaches sociology at Brooklyn College, was formerly chairman of the Nashville FOR group and is now national vice-chairman. Margaret is a psychiatrist specializing in work with children. Besides her private practice, she holds a position on the faculty of the College of Physicians and Surgeons, Columbia University, and is consulting psychologist for two children's associations. Both have strong convictions on the subject of children, with Charles III (10), Sarah (8¾) and Paula (7½) serving as a collective Exhibit A.

fights with parents and friends. We ask if this "aggressiveness" has a core of strength that permits this child to handle his trouble with his environment and thus save himself the necessity of withdrawing from real life to a dream world of his own making.

If that core of strength is there, aggressiveness means a push to move, to grow, and need not have a connotation of destructiveness or antisocial behavior. One need not think even in terms of applying inhibitions to his behavior. On the contrary, one helps him discover his real strengths, his ability to move so that he can know that he need not resort to destructive behavior in the hope that his parents will magically control his world, for he is capable through his own strength in great part to take care of himself.

Fear Reflected

At the same time he can depend upon his parents for help in those situations that he cannot handle alone because of his youth. He need have no fear of the unknown. Should his movement tend toward destructive behavior because of fear of his inexperience, they promise to restrain him and prevent damage to himself and his world, and therefore to avoid more fear.

The adult helps the child to achieve inner control through aiding him in the assessment of his strengths and in the evaluation of the realities in his world. The child constantly inquires even at eight, nine, ten, and into adolescence: "Is this real?" And so the eight-year-old, hearing the practice air-raid warning says, "What is it?" and then, "Are you afraid, Mama?" If Mama is afraid, then he too is afraid. And not only afraid of the air-raid drill because it anticipates the real thing, but terrified as though it were happening today. He does not even know the comfort of Mama's presence. Mama, though physically with him, cannot be emotionally involved with him because she is so immersed in her own fears that she has scant emotional energy left to discover what strengths the child has to combat his fears. This child must be afraid.

In his fear he continues to seek solace in his fearful parent with varied techniques. At least he must keep her physically near him. The nine-year-old now demands that Mama tie his shoes, care for him at toileting. The demand for her concern may even become bizarre, and a ten-year-old girl may have attacks of hysterical loss of consciousness. All is disorder for the child whose balance in his world is interrupted through adult fear. Anna Freud and many other workers with children have observed that the anxiety of the child is closely related to the anxiety of his parents.

The Effort of Adult Fear

Since the current wars have not come to our country, in the main American parents find themselves chiefly concerned with the effect of adult fear upon the child. The adult who faces the world's upheavals by a withdrawal from community concern does it by reason of the fearfulness that participation in the world's struggles engenders in him. He is more than ever watchful of his own functioning, and similarly he is anxious about the functioning of that extension of himself—the child. This is the response of the healthy parent who, rather than withdrawing into a cubicle of his own fear, intensifies his movement

toward personal goals. We have been able to see what happens today to the child of these healthy parents, for these are the parents and children who predominantly seek therapy. The children, too, are strong and healthy. They have their parents' real concern.

Face Contradictions

This healthy parent asks, for example, "Shall I be permissive or strict?" And he tries each kind of management in turn, then in combination. In response to his own fears and questioning of his own functioning, he looks for basic values for his young about which he himself may have no convictions. The parent asks the therapist, "What shall I tell my child about God?" And to the therapist's question, "What do *you* believe about God?" comes the answer, "I don't know what I believe. Mine was not a religious family, nor my husband's. But I want my child to have a chance for himself."

"See that man over there? . . . he's the child psychologist and he'll get you if you don't watch out! . . . "

The healthy child of today is faced with many contradictions: extensive freedom to pursue his own wishes as opposed to sudden restrictions on his behavior; his parents' confusion regarding values against their desire that he himself have clear convictions.

This is the child who does have his parents' real concern and love. He is basically secure in this love. In the midst of contradictions relating to freedom and other values, he strikes out first this way and then that, in the manner of testing. He tries to discover for himself the most rewarding ways of responding, in the absence of consistent guidance on the part of his parents. He walks on the furniture, he scatters his older brother's stamp collection to the winds, he talks back to the teacher. There may be temporary episodes of stealing. He may appear uncontrollable as, at four, he runs about the house destroying furniture and other goods, and if he is not restrained he may become panicky in his fear of his own destructive powers. Yet he is basically healthy and his testing is aimed at settling the questions of reality and the demands of the world that arise as he grows. Ofttimes the parent attempts authoritatively to inhibit this moving force.

Sometimes the child by relatively purposeless repetitive activity will himself attempt to control his urge to get on with the process of developing.

In therapy and in the home this child needs to be aware of himself as a strong individual, having the power to direct his strength towards an enrichment of his life inherent in himself. At five the child climbs unsteadily up the ladder to the dessert shelf. The parent stands a little aside, thus expressing his faith that the child can do

it alone; the parent, meanwhile, remains near the ladder to watch him.

The parent can be helped to support with his own strength self-expressive movement in his child and simultaneously to permit his offspring to benefit by the treasures of his superior experience. The parent can with profit communicate his own feelings honestly and on the child's level, his own values and even questions that he may have concerning them. The experience will help the parent himself toward better insight into his own feelings and ideas. He may even be encouraged in this movement toward better contact with his child to look again in the direction of community goals. The security of parent and child is thereby enhanced.

War Panic

From parents and teachers, and from the children themselves in conversation and in therapy, we hear of the child's concern for war, his dread of the atom bomb and his horror of attack from another planet.

Tom, a nine-year-old, has been raining bombs on defenseless families, on cars, trucks and armies for more than a year. The therapist has sought to interrupt him, to foster an expression of anger toward a deserting father. The therapist seeks to have him know that his anger is acceptable, that he still loves his father and could his father have had a happier life he would not have deserted so valuable a person as his child. But Tom finds it too painful to think of his father or his anger toward him and keeps smashing armies and families indiscriminately.

Peter, a foster child, had a brief two years of his life when a mothe diapered and fed him, and fathe laughed and tossed him on hi shoulder. Subsequently and unt Peter was eight, he had a succes sion of different homes. None love him. At eight he found a lovin home, and in the playroom at tha time he first babbled so that h could not be understood. Later i family scenes portrayed with doll he told the story of his first rela tively happy two years. Still late he drew pictures of men garrottin each other, of airplanes bombing of space men spouting horror fro the sky. Peter was feeling bette then. He need not babble so tha others could not understand. H could say how he felt through hi horror scenes. Later still he ex pressed his anger towards his fos ter parents who love him. Onl then could he read. An angry fear ful child cannot express his feel ings to the important people in hi world. Most often, he is unaware o these feelings himself. He can, how ever, find release for his uneasi ness in an expression of fear o war, of bombs, and of space. Any thing fearful outside himself wil be used to express the insecuritie of which he dare not permit him self to be aware.

Look for Inner Fears

We look for these inner fear this unexpressed anger, when th child runs with terror as war i mentioned.

The child's world is related t our private world. It may becom grossly distorted by our reflecte panic. Should we be able to com municate our strength to him th shadowy shapes of war and spac need not spoil the picture of th child's world.

Cover Girls

Leigh and Tina Bristol

LEIGH AND CHRISTINA BRISTOL, our cover girls this month, have their own way of coping with air-raid drills.

Leigh and "Tina," aged 13 and 9 respectively, are students in a Philadelphia Friends' school. A year ago, Philadelphia's civil-defense authorities decided to stage a city-wide air-raid drill in which all schools, public and private, were required to participate.

The Bristol parents, Jim and Dorothy, are FOR members; Jim directs community peace education for the American Friends Service Committee. Like most pacifists, they are disturbed about the implications of civil defense work, holding that in large measure it is less a legitimate preparation for a likely eventuality than a part of the whole process of conditioning the American people to the inevitability of war. Jim went to see the principal of the school.

The principal was sympathetic, but pointed out that a good many parents approved of the drills and wanted the "protection" they promised for their children. If the Bristols had serious reservations about their children participating, he suggested, why not just have them stay home that morning?

The Bristols discussed the matter with their daughters, looking especially at the elder. It was not a new subject: a bright twelve-year old had understood long before about her parents' unconventional notions concerning war and its related activities. Two things only needed to be discussed: first, Leigh's complete freedom to make her own decision with the assurance that whatever it was would not affect her parents' love and respect for her; and second, the principal's suggestion that she stay home on the day of the drill if she did not wish to participate.

Leigh looked thoughtful.

"I don't want to take part in the drill," she decided, "but I don't think I ought to stay home, either. That would look like running away. I think when the drill starts I'll just stay at my desk studying and act as though nothing were happening."

The Bristols looked at each and agreed that this would be a very good procedure. Then they turned to their younger daughter.

"We don't think you ought to worry about this, Tina," her father suggested. "You're only eight, and haven't had the time to think about these things that Leigh has had. Why don't you just go ahead and take part in the drill with the rest of your class?"

But eight-year-olds know something about war, too, these days, and they can have convictions.

Tina thrust out her lower lip.

"I don't want to take part, either," she said firmly, "but I don't want to just sit in my room. I want to go to the meeting-house and talk to God while the drill is going on."

So it was that when the big gongs sounded the mock alert in one Friends school, a twelve-year old girl sat quietly in her seat throughout the drill, while her eight-year old sister threaded her way through the crowded corridors and crossed the parking lot to the meeting-house next door. She was stopped several times by monitors, but each time there wa a teacher to explain that it was a right.

At the meeting-house, the Meet ing Secretary looked up in surprise

"Aren't you in the wrong place Tina?" she asked. "The drill is ove there."

But when Tina had explaine that she thought the time could b spent better in talking to Goo the Secretary nodded gravely.

"I think so, too, Tina. I though someone might come over, an that's why I remained here," sh said. "Let's stay here together, yo and I."

Common Nonsense

"Today, continues Chisholm the psychiatrist, with sharp urgency:

> **" 'In order that the human race may survive on this planet, it is necessary that there should be enough people in enough places in the world who do not have to fight each other, who are not the kinds of people who will fight each other, and who are the kinds of people who will take effective measures whenever it is necessary to prevent other people's fighting.'**

"In short, smiting each other on the cheek, and smiting back, actually does not work—however highly an immature world may rate it as 'common sense.' It is common nonsense. Therefore 'a new commandment I give unto you'—to develop enough emotional maturity to take the initiative in breaking the vicious circle of smiting and being smitten. This is the commandment—laid upon man by his own social nature—that has, more than any other, been given lip-service and then disobeyed in action. It has been disobeyed because those who have given it lip-service have too often been too immature to act it out or even to understand its deeper implications. They have thought that it required them to deny their own nature, or, by some divine grace, to transcend that nature; they have not realized that what it asked was a mature fulfillment of that nature."

—H. A. Overstreet in
The Mature Mind
(Used by permission of
W. W. Norton & Co.)

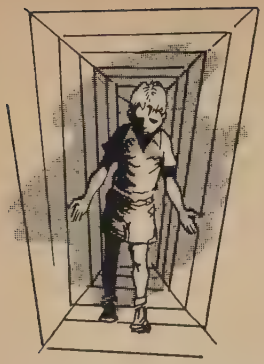
The Children's Prayer

by Helene Vacaresco

It is for us, the children, weak and frail,
Slipping from the warm cot, or scampering out
Of school—it is for us, the impossible task
To avert the tempest, dark and terrible,
That lowers above our garden, all so fresh
It seems to have no memory that late,
Adown these paths, dew-kist for us, Death stalked.

Death! . . . We are here to conjure him away.
We that are brothers of the rosy dawn
And sisters of all winged things, we rise
To stay the arm of Chance would scatter wide
The crimson seeds of cruelty. We come
From the old Orient, and from Europe's plains,
And from the isles of all the morning seas,
And from the twin Americas. Behold us surge—
Blue-eyed or dark, snow-bound or gold or bronze—
A levy at whose sight the grimmest heart there is
Must seek among us for his own! . . . We come—
Arms stretched to Heaven, to you—a single prayer
Made visible: Let no more tears on us,
Nor red blood fall . . . but let our lot be joy,
That opens like a white rose to the sun.
Remember, oh! remember ye that hold
In your human hands the whole world's peace,
Our weakness is our force, and such weak force
Is far the better half of Justice . . .
Look!—
Ourselves our prayer, we lay us at your feet.

—From *Children and War*
Published 1932 by the Save the Children International Union, Geneva



aggressive competitive and skeptical

by Margaret Halsey

VIEWED freshly, and as if one had never till this moment seen it before, the most visible thing about the United States is that it is a business and "success" society. The point deserves special emphasis. Our Republic is not a pastoral, not a military, not an agricultural, not a nomadic, not a clerical, but a business civilization. Nor is there anything random, casual or accidental about the United States as a business society. It is thoroughly well integrated—organized from top to bottom for the maximum efficiency of commerce and industry, for the maximum efficiency of making money.

Like all societies, it never leaves the people in it alone. Any society —advanced or "primitive"—perpetually influences and puts pressure on its individual members to be something or do something they would not have thought of by themselves. A society has to do this, if it is going to keep itself going as a distinct and recognizable community.

A clerical society puts pressure on its individuals to be religious persons; a traditionally agricultural society influences its individuals to be good farmers; and a business society endeavors to mold its individuals into the pattern of the successful businessman. Thus, a clerical society fosters prevalent attitudes among its people of humility and passivity; an agricultural society turns out more people who are patient and stable than people who are not; and the "typical" man in a business-success society is aggressive, competitive and skeptical. The climate, the general atmosphere, of a business society, therefore, is predominantly aggressive, competitive and skeptical.

But the psychological attitudes which are indispensable in the American market place are disastrous to family life. Family life, to be comforting to its participants has to be based on love, trust and faith. It requires yieldingness, generosity, sympathy, altruism, tenderness—all the qualities, in fact, which lead straight to bankruptcy. Here is the basis of American tension. Here is the reason why bringing up children in the United States, if the parents are conscientious and responsible, is a task pervaded with anxiety and strained uncertainty. American tension i

not caused by labor unions, taxes, government spending, Communists in the State Department, nuclear fission, machine technology or turbulence in Asia. It is caused by the fact that the American family is tragically out of gear with the profit structure which has mushroomed up around it.

No Switch Provided

The crucial disadvantage of aggression, competitiveness and skepticism as national characteristics is that these qualities cannot be turned off at five o'clock. They can be repressed, of course, after the business day is over. In fact, they usually are. But as every schoolboy knows, repressed emotions do not evaporate. They merely find their way to the surface in devious and twisted forms. The single most important problem of the American business society can be quite simply stated—though not quite so simply resolved. That problem is the aggression, competitiveness and skepticism which have no place to go after five o'clock, and which spill out in all directions—not only conventionally against Russia and the Communists, but also against liberals, Negroes, government employees, schoolteachers, artists and children.

It may seem surprising to mention children as one of the groups toward whom the surplus hostility of the business society is directed. This does not mean that the individual American is hostile to any individual child. On the contrary, he may be markedly generous in his personal contacts with children. But that does not alter the fact that the position of children as a group, in a commercial society, is not wholly advantageous. A commercial society urges its citizens to be

Margaret Halsey

ABOUT THE TIME that this issue began to take shape, someone on the editorial staff came across the latest book by Margaret Halsey, **The Folks at Home,** and recognized immediately that here was someone who had something important to say about children and our culture.

Unfortunately, Miss Halsey was occupied with recuperating from a serious operation and could not write anything new for us at the time. This was a matter of regret to her, wrote husband Milton Stern, since "my wife has an abiding respect and admiration for the work of the Fellowship of Reconciliation," and she was completely willing for us to use something from her book if we wished.

This article, therefore, has been constructed from excerpts taken from two chapters of **The Folks at Home.** We believe it expresses the important things Miss Halsey has to say about our "success society," and only regret that some of the effect of her fine humor was lost in the condensation. It is reprinted with the permission of the author and Simon and Schuster, publishers, and is copyright, 1952, by Margaret Halsey.

responsible for things, but not for people. It is the unquestioned assumption of a mercantile culture that things need and deserve attention, but that people can take care of themselves and no one else has to be, or ought to be, responsible for their welfare.

However, even as thoroughgoing a business civilization as that of the United States produces a certain percentage of people who cannot take care of themselves—not, at least, on the terms dictated by the business society. Such people are taken care of by our business society, because it has no choice. It has no traditional sanction—as the agricultural societies of India have—for letting them starve to death, on the ground that they earned their fate in a previous incarnation. Also, these helpless people are consumers, even if they are not producers as that word is understood commercially, and a business society stands in perpetual need of markets. The people who cannot take care of themselves, therefore, are taken care of by a business society; but they are taken care of grudgingly and with constant complaints about how much it cos and how inferior and undesirab such individuals are.

Relations Unrelaxed

The largest group of people i the United States who cannot tak care of themselves is the childre It would be going too far to sa that Americans take care of the children grudgingly, since childre are much more appealingly help less than violin players, the age or the unemployed. But human re lationships in the United States ar characteristically tense and unre laxed; and the parent-child rela tionship is no exception to the gen eral rule.

The children of a business societ cannot begin to take part in tha society until they are adolescent o even older. What is to be done wit them in the meantime? It woul seem logical to train them to be ag gressive, competitive and skeptica since those are the qualities the will be expected to manifest whe they grow up. But there is no room in the American home—o in any kind of home, for that mat

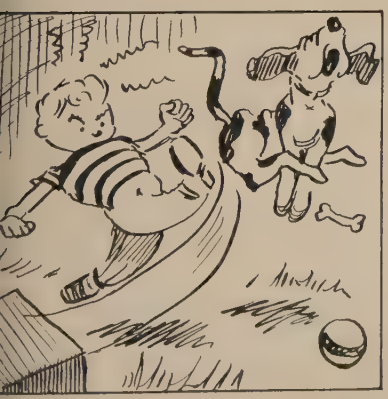
er—for those single-minded drives which are so much appreciated in orporations and business firms. So ne business society does not give s children a formal and conscious raining in the market-place qual-ies.

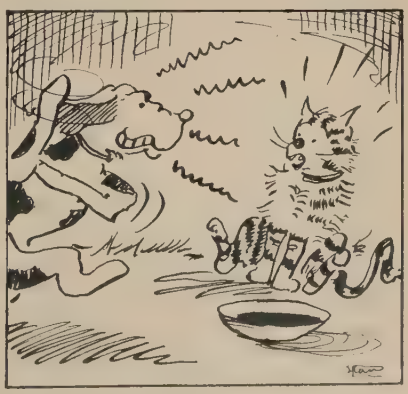
The Formal Education

A formal and conscious education ney do have, however, and this ducation involves another one of nose hidden contradictions which e at the root of American tension nd chronic anxiety. By a sort of istorical accident, the children of ne United States—while they are vaiting to participate in the busi-ess society—are given a stylized ducation in the Judeo-Christian thic. They are taught that people re more important than property; ney are taught the brotherhood of nan; they are taught that blessed re the meek; they are taught that o man can serve both God and Mammon. Nothing more unsuitable or their lives as grownups could ossibly be devised, but it was ither that or nothing.

The basic cause of American ten-ion is the fact that Americans are taught as children to give and compelled as adults to grab. (The latter activity is sometimes euphemistically described as being "red-blooded" but it does not always feel that way to the people who have to do it.) This about-face in American life is described by the social scientists as a split in the culture. What that technical phrase really means is that there are two Americas. There is the business America, and that is the one which meets the eye. Then there is what might be called the anti-business America, or the child's America, or the family America, or the America of the Judeo-Christian ethic. The anti-business America is more or less subterranean, but that does not mean it cannot make itself felt. These two Americas are a part of each individual's life, just as childhood and adulthood are a part of each individual's life, and these two Americas are mutually exclusive, diametrically opposed in their aims and interests, and completely irreconcilable.

The perpetual dilemma of the American is that if he follows the rules of the business society, his





conscience is uneasy and he feels unfulfilled and harassed; but if he follows the rules of the Judeo-Christian ethic, the business society calls him a subversive—which in its terms, he is—and throws the book at him. The wonder is not that our business society, queen among business societies, is also the most anxiety-ridden. The wonder is that we have been able to maintain even such a perilous balance as we have. If the hackneyed phrase about "our way of life" means anything, it means that the human nervous system is able to absorb an awe-inspiring amount of punishment without retreating into lunacy.

The Danger Sign

The crucial question about a business society is not how the square pegs get along—the business failures, the creative artists, the "confused liberals." The crucial question about a business society is how the round pegs get along. There are always square pegs in any society, and they always make heavy weather of it. There are neurotic Hopi Indians and paranoiac Bantus. The danger sign in the business society, however, is that the round pegs make heavy weather of it, too. If the business society were a fundamentally healthy arrangement—if it were able to sustain and satisfy people in their total personalities and not just as money-makers—that fact would show up in the statistics. If it were humanly possible to like the business society, the businessmen would like it. That liking would be reflected in there being much less alcoholism, divorce, suicide, impaired sexuality, psychosomatic illness and nervous collapse in the upper income brackets than in the lower. In a money society, that is what one ought to find.

But one does not find it. Amer can tension is universal and all-i clusive. It cuts across party lin income lines, color lines, geograp ical lines and every known class fication of the American peop The square pegs are afraid of t business society—and with reas It is punitive. Heretics, rebels, di sidents and people who ask emba rassing questions, it serves up columnists on the half-shell. As rule, and with some notable exce tions, the square pegs either cow in silence or make unwilling a shamefaced attempts (like oth men, they have dependents) appease the business world.

But the square pegs are not im portant.* It is not fair to judge business society except in terms the businessmen it aspires to, a does, produce. It is not fair to jud a business society except in ter of the round peg in the round ho —the businessman in the busine society. And if the square pegs a afraid of the business society, t round pegs are afraid of findi out they are afraid of it. The cru burden of the round pegs is th they can never rid themselves the temptation to be square pe This is the split personality whi a split society—two societies ma querading as one—inevitably pr duces.

Our Official Morality

If the child of a business socie could live in the business world if it were physically possible f children to start dabbling in bus ness at the age of four—the Jude Christian ethic would probab have disappeared from the Unit States many years ago. Howev the American business socie would have disappeared with

* Except that there are so many of the

Without family life in some more or less stable form, no society can keep going. Fortunately, it is not possible to be an American businessman without first having been a child. Hence, our official national morality has been able to function as a brake on a business society which—for all its very real contribution to the lightening of mankind's burden—has a strong drift toward suicide.

The keystone of the Judeo-Christian ethic is action, not passivity. That ethic—trustingly accepted and never wholly shaken off by the American child—was designed as a guide to actual behavior. It does not mean talk. It does not mean reading newspaper editorials. It does not mean full-page, semi-sacred advertisements which can be taken off the income tax. To define the Judeo-Christian ethic satisfactorily, it is necessary to consider the real nature of an ethic, and the real nature of an ethic is that it does not become an ethic unless and until it goes into action.

The business society, like the American ethic, also means action and not passivity. Here, one would think, is ground for some sort of compromise. But no compromise is possible, because two totally different kinds of action are meant. Action, in our traditional morality, is directed toward the welfare of others. Action in the business society is directed toward one's own profit.

Declining Ethic

Under the guise of rooting out corrupt character, the American business society is rooting out character altogether. This, naturally, cuts the ground right out from under the Judeo-Christian ethic, whose stock in trade is character—and, moreover, character capable of sympathy and of action. Furthermore, what might be called our un-Communist scandals would seem to indicate that the business society is succeeding in its blind but purposeful attempt to wreck the American ethic and to establish the United States on a basis of all-out cynicism. It is anybody's guess whether or not we will be able to contain communism; but the basketball fixes, the revelations of the Kefauver Committee, and the sale of narcotics to teen-agers indicate with dreadful clarity that we have not been able to contain the profit motive.

Harried Protoplasm

This does not mean that the business society is composed of evil men. It is not. The business society is composed of harried protoplasm. That protoplasm manages to struggle through what is called the business day (though not exactly with what William Blake describes as "comfort in morning, joy in the noontide"); but it is caught off base by the fact that there is no such thing as the business night. To this awkward situation, different businessmen react differently. Some of them have nervous breakdowns; some of them muddle bravely along in a sort of partially paralyzed way; and some of them retreat into reckless destructive cynicism.

It certainly cannot be said that cynicism in the United States is on the wane. The basis of cynicism, however, is not innate evil, but ignorance—sheer, genuine, three-ply, naive, stumbling, fumbling ignorance. The particular ignorance which is involved in present-day American cynicism is just this: That the profit motive, carried to its logical conclusion, can end up in

nothing but the destruction of American morality. But when American morality goes, the American business society goes with it. This, much more than the Russians, is the taproot of that cold fear with which every man and woman of us is so horrifyingly familiar.

However, there may be, in our present unenviable situation, a silver lining. If there is one, it consists of the possibility that American business may not have made, under the surface, as much headway against the American ethic as at first appears. The business society is not really equipped for the long pull. It has certain fatal weaknesses. While it gives the rules for victory—in terms of "getting ahead" —it provides no armor for defeat. Indeed, as many a successful businessman has found to his sorrow, it drops no hint as to what to do with the victory once it has been attained. If the business society is to survive, the businessman who is its ideal product has to be made of self-reproducing protoplasm. But in his capacity as self-reproducing protoplasm, the business societ wants no part of the businessman Considered in terms of women children and the family, the busi ness society's chances for surviva are not impressive. The Judeo Christian ethic, on the other hand does not need our or anybody' business society for its continue existence; and the Judeo-Christia ethic will not touch the profit mo tive with a twenty-foot pole.

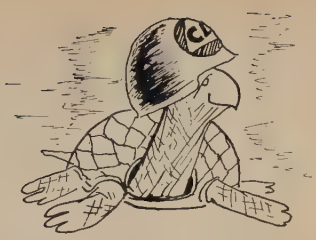
The rift in a split society has t be healed in the area where it origi nally takes place. And that area i in the mind and heart and feeling of the single American—"business like" or "unbusinesslike." We have no handy or convenient faction with which we can associate our selves. Clergymen and laymen, lib eral and conservative, businessman and child are all in the same boa —the S. S. Schizophrenia. But i our children, the sentimentalist say, we have a chance to start al over. And we do—provided, o course, that we blaze a trail fo them by at least making a stab a starting all over ourselves.

"I am one of those hopelessly stubborn people who believe that the influence of the home is so abiding that nothing that the school or community can do can have a very serious effect. . . . The job of the pacifist parent is to see that all headlines are discussed at the dinner table, and that CD and all its attributes are placed properly in their perspective along with all other propaganda devices in this insecure, fearful country we live in. I am convinced that children can cope with suffering and violence much better than we can, and that our terrific worrying about their reactions may be symptomatic of our own lack of spiritual preparedness."

—ELLEN PAULLIN
Newington, Connecticut

DUCK and Cover

A Review



In various parts of the country, school authorities are being urged to purchase a privately produced film called "Duck and Cover" for use in "preparing" children for atomic air raids. The following review is the work of the (New York) Committee for the Study of War Tensions in Children. It will prove helpful to parents and educators concerned about resisting the acceptance of the film by their own local schools.

THE COMMITTEE for the Study of War Tensions in Children, concerned as it is with the mental health of children, reviewed the film "Duck and Cover" in an effort to evaluate the potential impact of this film on young viewers. The Committee recognized the need to examine the significance of this film in light of the daily experience of children in preparation for defense against war, including air-raid drills, identification tags and siren warnings. It is the considered judgment of the Executive Board of the Committee that the showing of the film to children is inadvisable.

The film "Duck and Cover" (sale price $17.50) is produced commercially by Archer Productions, Inc., of New York with the sponsorship of the Federal Civil Defense Administration and the National Education Association. It is being bought, distributed and shown by the New York City Board of Education to children from kindergarten through the eighth year. Its purpose is to teach children via an animated cartoon turtle "Bert," how to "duck and cover" in the event of atomic bombing. It is the first of a series of ten films on problems of civilian defense planned by several New York film producers.

The film projects numerous anxiety-producing elements. Throughout, the child is informed that he is in continuous and dreadful danger no matter where he is, or what he is doing—a danger which he himself must be prepared to meet alone, if necessary.

The child is urged again and again to be like the turtle, in itself no rational goal to set before children, and made the more questionable by the fact that, unlike the turtle, human beings carry no hard protective shell to crawl into.

Analogies are established between the A-bomb and other hazards, which are unrealistic and self-contradictory: e.g., the A-bomb is compared with a firecracker and traffic hazards. The inference to be drawn therefrom is that an A-bomb attack is as commonplace as a fire or traffic accident.

The film incorrectly depicts the bomb's explosion as a sudden flash of light alone, for which the instantaneous response urged upon children is to "duck and cover."

New York Daily Mirror photo from International

The children in a New York public school "duck and cover" during an air-raid drill.

So to condition young people to react to a phenomenon which might just as well—and more likely—come from a flash of lightning, the unexpected appearance of a car's headlights out of the gloom, etc., is to set up new and erroneous sets of associations with a flash of bright lights as a source of peril to children.

Offers No Security

The protective advice stressed in the film, if taken seriously, offers practically no security at all in our typically overcrowded city schools and neighborhoods. To suggest also that knowing what to do will, by itself, constitute protection, contradicts what we all admit to be the inescapable effects of the A-bomb. It also contradicts the public statements of authorities that, at the present time, the protection of the civilian population against the A-bomb is so limited that no appreciable contribution has yet been made which can safeguard human life in such a catastrophe.

These are the acknowledged realities about the A-bomb. Obviously, no film for children is desirable which presents the true picture of the effects of an A-bomb blast on a city. On the other hand, no film for children can encourage in them any sense of security by dealing with a real question in an illusory and totally unreal manner. This the film "Duck and Cover" tries to do, and whatever limited advantages its sponsors hope for it are far outweighed by the actual disservice it performs for children.

Not Sound

These observations have led us to the conclusion that the film "Duck and Cover" is inconsistent with the principles and practices of sound mental health. The film creates an assumption inevitably of an A-bomb falling in our midst. It supports constant readiness to protect oneself against this anticipated danger. The child is left with the idea that there is no other alternative but readiness to protect himself from destruction by the enemy. This creates a climate of fatalism and fear rather than the

awareness of possible constructive solutions to difficult situations. It is also contrary to the experience in England in the last war, where it was discovered that long preparation for anticipated danger created fear and uncertainty in children. It is noted that countries abroad out of their experience in World War II have not instituted comparable measures.

It is the opinion of the Committee that necessary protective measures against an atomic attack are essentially the responsibility of the adults in our community and that this responsibility cannot be shifted to our children. Involving children when there is so much uncertainty and vagueness can only heighten their anxiety and create fear that children have no resources with which to deal.

The endorsers of this statement believe, therefore, that the Board of Education, through whose officers and budget the distribution of this commercial film to children has been made possible, should withdraw its endorsement of this film, and turn its attention more positively towards counteracting the contagion of fear and hate already being promulgated among our children by TV, the movies, the radio, and sections of the press. Our schools remain the centers of sane and thoughtful preparation of children and their teachers for contributions to a world at peace.

It is a common misunderstanding of the child's nature which leads people to suppose that children will be saddened by the sight of destruction and aggression. Children between the ages of one and two years, when put together in a play-pen will bite each other, pull each other's hair and steal each other's toys without regard for the other child's unhappiness. They are passing through a stage of development where destruction and aggression play one of the leading parts. . . . We often say, half jokingly, that there is a continual war raging in a nursery. We mean by this, that at this time of life destructive and aggressive impulses are still at work in children in a manner in which they only recur in grown-up life when they are let loose for the purpose of war.

It is one of the recognized aims of education to deal with the aggressiveness of a child's nature, i.e., in the course of the first four or five years to change the child's own attitude towards these impulses in himself. The wish to hurt people, and later the wish to destroy objects, undergo all sorts of changes. They are usually first restricted, then suppressed by commands and prohibitions; a little later they are repressed, which means that they disappear from the child's consciousness. The child does not dare any more to have knowledge of these wishes. There is always the danger that they might return from the unconscious; therefore, all sorts of protections are built up against them—the cruel child develops pity, the destructive child will become hesitant and over-careful. If education is handled intelligently the main part of these aggressive impulses will be directed away from their primitive aim of doing harm to somebody or something and will be used to fight the difficulties of the outer world—to accomplish tasks of all kinds, to measure one's strength in competition and to use it generally to "do good" instead of "being bad" as the original impulse demanded.

—From **War and Children**
By Anna Freud and Dorothy Burlingham
Published by International Universities Press, and used by permission.

We took our son out of school

by Howard and Rosemary Harris

AMONG all the other problems of rearing a family in this confusing age, we have now undertaken to carry on our son's education ourselves rather than send him to the public school.

Two years ago, living in a rural community near a one-room school, it seemed the normal thing to send him to the school where his father and grandfather had gone before him. He started quite happily and successfully, both from our point of view as parents and his. The teacher was enthusiastic and competent; she responded to both the needs of the child and the attitudes of the parents. In the one case where we felt that her techniques were seriously at fault—the use of competitive flash-card games in which the pupils vied to see who could answer first—we talked the matter over with her, presenting the viewpoints of educators to the contrary, and she was glad to omit that particular form of training.

Unfortunately, a scant two months later it became necessary for us to move to a city school system. Its buildings were new and beautiful, but some of its methods dated back a generation. Regimentation was the rule. The children had to line up to march to playground—or anywhere else the class went in a group. Everyone colored or cut or pasted or played with clay at the same time, starting and stopping at the teacher's command, with no attempt to help the child to plan and carry out his own activities. Teachers used competitive techniques in teaching, reading and arithmetic, and both moral and physical pressure to induce the child to conform to the arbitrary pattern.

Of all of this we were at first unaware. We sent our son to school as a matter of course, with little thought beyond the to-be-expected problems of adjustment to a new situation, which we tried to make as easy as possible. In fact, the beauty of the buildings and the pride of the community in its schools made us congratulate ourselves on having found such a good school system.

After the initial adjustment all went well for about a month. Then definite signs of tension started to show themselves. Our son began to resist school. When we, still unaware of the real issues involved, urged him to go, he began to exhibit rapidly disorganizing be-

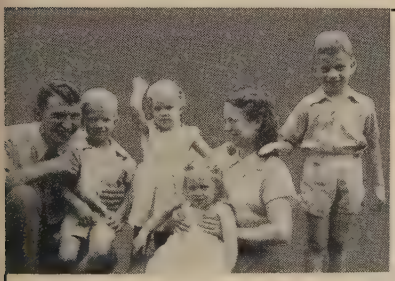
havior: irritability and quarreling with brothers and sisters, nightmares, and rebelliousness expressed in such actions as writing on the walls. A visit to the school in search of the source of the trouble convinced us that we could no longer allow him to undergo the violence forced on him by the school's regimentation.

For the remainder of the year we worked with him at home to keep up with the rest of his age-group, so that he might enter second grade the following fall. By that time, we hoped, things might work out more satisfactorily —perhaps with a different teacher.

Adjustment to Regimentation

The following September, therefore, we sent our son back to the public school. Within two weeks it was apparent that he was indeed learning to adjust to the situation, but that the adjustment marked a change in him, not the school. Regimentation was just as severe as it had been in the first grade. Conversations with older children disclosed their pattern of adjustment to be an acceptance of school and learning as a necessary evil, unavoidable, but only to be tolerated. The resultant serious reading problem was causing great concern among teachers and parents on the high school level.

Our own son resisted school, though the extreme conflict seemed to have worn off. Symptoms did not develop, though perhaps they might have had we continued. Nevertheless we did not want him to fit into the pattern of mediocrity that seemed inevitable under those conditions. Adding to our determination to try something



Howard and Rosemary Harris

Howard Harris grew up on a farm near Newton, Iowa, and belonged to the Iowa Yearly Meeting of Friends. He attended the University of Iowa, the University of Missouri and Hartford Theological Seminary, acquiring respectively a B.A., an M.A. and a B.D. from them. Taught biology at Hillyer College and Friends University, and now is pastor of the Xenia (Ohio) Friends Meeting.

Rosemary Harris grew up in Maryland, and is a Friend by convincement. She also has college training in biology, and training and experience with the Youth Hostels.

The Harris children are David, 8, Stephen, 6, Heather, 4, and Holly, who is 2½.

else were the many evidences of acceptance of military activities as a normal part of life. Some of this was implied, as in the presentation of a new song with glorification of soldiers; sometimes it took the form of outright indoctrination, as when a "famous jet ace" talked and showed military films and demonstrated air force equipment on the 4th-6th grade levels. In this instance the theme of the talk was that he had been fighting in Korea to preserve "freedom for you," with freedom defined as the privilege of having fine houses, cars, and television sets!

One Experiment Failed

For two months we tried setting up a private school with two other families. It failed because of limitations of finance and transportation, as well as differences in aim on the part of the parents. We decided that in spite of the obvious problems that would arise—conflict with school authorities and community norms, and lack of companionship with others his own age—we could do more for our son by teaching him ourselves than by continuing with the public school.

Some special difficulties already had arisen. His early enthusiasm for reading had changed to antipathy, and he had developed a negative attitude toward school generally. By applying ourselves to the problem, using a project approach, and bringing in reading only when he has a definite purpose in his mind and when we have first built up his enthusiasm through some other motivation, we have begun to have some success in changing this attitude.

Home teaching requires imagination and special preparation, but the results repay the effort. We have found it difficult, but not impossible, to find the necessary time. Careful analysis of the school situation in a room of more than thirty first-graders showed that each child got about six minutes of individual attention in the course of a six-hour day, and perhaps thirty minutes of generalized group attention by the teacher.

By planning our time, we have managed to give an hour of individual attention. It does not always come at the same hour. Sometimes the project is related to the kitchen and the regular work of the household and is taught by mother; sometimes it is of shop or laboratory nature and is taught by father. Recently long bicycle rides have provided many fine experiences for son and father together. So far as growth and learning are concerned, we are convinced of the superiority of these things over what the public school was doing.

Need for Companionship

The major problem is the need for companionship with those his own age. Contacts after school hours with other children do not really take the place of group activity related to the central project of the day. Then there is the unsolved problem of community relationships. People have a deep feeling that the public school is somehow basic to their way of life, and since our job is community-centered—we have the pastoral ministry of a programmed Friends Meeting—it may be that this issue alone will prevent our continuing our project of home education while in this location.

Certainly we do not oppose public schools as such. We see the real problem as the much deeper issue of a nonviolent way of life. We

really believe that pacifism begins in the home, and we have tried to use this nonviolent attitude toward our children from the very first. We believe that love is the only lasting motivation, and we tried to lead rather than push our children into desired behavior channels. At times we have failed and in moments of frustration we have spanked, but we have always followed such failures with a constructive apology, sometimes together with a face-saving alternative upon which both parents and child could act.

The situations that in many homes call for violence in child training, we have found ourselves able to meet with creative imagination and a real effort toward understanding. Within the bounds of accepted family standards we have allowed the children as much freedom as they could stand at their particular age level, and we have found that as long as we ourselves have no fear the children carefully follow the family standards by imitation and inner desire.

Children are supremely imitative and desire nothing so much as to learn—if at the same time they are given freedom to express themselves and to grow at their own speed. The problem for parents and teachers is to understand the stages of growth and what can be expected of the child at each age level. Whenever we have observed undesirable behavior in our children we have found that we are actually seeing either a reflection of ourselves or some underlying unmet need of the child. This fact alone would lead us to the conclusion that we ought to lead our children into right behavior and ideals, not to "pound it into them." It may well be that we cannot be completely objective, but we feel that, measured by our standards, our children excel in self-discipline, social behavior and growth of character by comparison with children who have been subjected to the usual regimented form of "discipline" in the family.

"What a child needs, madam, is love and a sense of security."

The problem arose when our oldest child, brought up in nonviolent discipline, suddenly was thrust into the regimented world of the public school. He could not stand it at the age of six, and when we saw what adjustment at the age of seven would mean, we decided that we did not want to sacrifice the benefits of seven years of nonviolent training on the altar of public approval. Hence our decision. It is a "stop-gap" measure, only to be used until we can find

or establish the group of families necessary to set up a more nearly ideal school experience for him and for our three younger children who will soon be coming to school age.

Our experience with discipline in the home has convinced us that these teaching techniques, involving freedom and self-discipline, can be used equally well in the classroom if teachers have ability and imagination. We believe that they must be used there if school training is not in large measure to thwart the benefits of nonviolent home training.

It is easy to see that superficial mannerisms are acquired through a process of imitation; it is equally true of the deeper attributes of character: trustworthiness, self-reliance, self-respect, sensitivity to others, perseverance, and the like. For this reason the use of coercion in the attempt to secure conformity will always be destructive of the desired end of self-discipline. It may secure order in the classroom but it also sets up negative patterns of thinking and acting which the child imitates in his own developing character.

It is no accident that at Organic School at Fairhope, Ala., where nonviolent techniques have been used, a large proportion of the students have become pacifists even though pacifism was not taught and was not one of the aims of the school. A nonviolent approach produces character capable of enduring both the idea and the necessary self-discipline of a pacifist way of life. This does not mean that there should be no order in the classroom, or that guidance should not be given. It means that we must achieve these ends through positive leadership—leadership capable of attracting and maintaining the attention, interest and imitation of the child.

Probably neither parents nor teachers can hope to set up such an ideal situation alone. It will require the united effort of a community of people working together. Only such a community can provide a school experience that will supplement rather than thwart the aims of the home where love and nonviolence are consistently practiced. Only in such a community can religion become such a deep, underlying part of school life that whether it is specifically taught or not the child will be given the impression that one's relationship to God is just as important as mathematics or reading. Only in such a community will it be possible for the ideals of democratic cooperation to be adequately taught.

Community Effort Needed

Since democracy cannot be learned by the popular formula of "rubbing elbows with all kinds of people," but only by a process of experience in actual situations, all those involved in the school—parents, teachers and children—ought to take responsibility up to the level of their ability. All should meet regularly to seek solutions to problems as they arise—a learning process for parents as well as children. Then children will have the opportunity to learn what the community can and should mean, and to develop a real sense of responsibility to it.

There are signs of hope in the educational world. As nearly as we can learn, Organic School at Fairhope, Alabama, and Pacific Ackworth at Pasadena, California, have been meeting many of the needs of which we have become so

acutely conscious. It *is* possible to arrange a flexible curriculum and gear the teaching approach to the interests and personality of the individual child rather than requiring him to fit into a preconceived academic pattern. The child's natural curiosity *can* be used as a starting-point for countless creative activities through which he can acquire the tools of learning. Real life situations *can* be constructively exploited to make learning one long and satisfying process rather than something merely to be endured. Shakespeare's "schoolboy . . . creeping like snail unwillingly to school" does not need to be the standard of parental acceptance.

The Declaration of Geneva

By the present Declaration of the Rights of the Child, commonly known as the "Declaration of Geneva," the men and women of all nations, recognizing that Mankind owes to the Child the best that it has to give, declare and accept it as their duty that, beyond and above all considerations of race, nationality or creed:

I. **The Child must be given the means requisite for its normal development, both materially and spiritually.**

II. **The Child that is hungry must be fed; the child that is sick must be nursed; the child that is backward must be helped; the delinquent child must be reclaimed; and the orphan and the waif must be sheltered and succoured.**

III. **The Child must be the first to receive relief in times of distress.**

IV. **The Child must be put in a position to earn a livelihood and must be protected against every form of exploitation.**

V. **The Child must be brought up in the consciousness that its talents must be devoted to the service of its fellowmen.**

(Text adopted by the Save the Children International Union on February 23, 1923, and by the Fifth Assembly of the League of Nations on September 26, 1924.)

I Have Myself Seen the Effects . . .

By SHOLEM ASCH

I HAVE MYSELF witnessed the effects of war on children. Like a nightmare, the emaciated faces of German children haunt me ever since my stay in Berlin, after the Armistice, when I assisted an American relief mission. To my dying day I shall remember those hollow eyes whose lustreless gaze spoke distress, despair, all the iniquity wrought against them, and seemed to ask: *Why?* Overcome with shame, I turned my head away.

I HAVE SEEN them in Moscow, in the parks, under the bridges, on the boulevards, trailing along the gutters—boys and girls, eight years old, ten, twelve. The sight of these forsaken Russian children—victims of war and revolution—can alone give a just notion of the depths of degradation to which humankind can sink. Little girls of eight and ten, their glance showing that there was nothing they had not seen or did not know; their bodies, smitten with venereal disease, as rotten as their tattered clothing. . . .

AT THIS moment the nations are met in Geneva to discuss Disarmament. I am aware of the gigantic difficulties that have to be faced. And I would, for the moment, be well satisfied were the delegates to agree on one point: the adoption by the States of the principle of Individual Disarmament—in other words, that any man whose conscience forbids him to slay his fellow-creatures should have the right to refuse to bear arms, and the State could not oblige him to do so.

WERE we to reach the point where every man was empowered to stand true to his convictions, we should have obtained the one thing needful. Until then, we can be but a little group firm in its conviction that faith in Man is the beginning of Faith, and that Love of God can only be realized through love of Man."

—From a letter in *Children and War*
Published 1932 by the Save the
Children International Union, Geneva

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CHILDREN

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IN WAR

Now I lay me down to sleep;
I pray thee, Lord, the souls to keep
Of other children, far away
Who have no homes in which to stay,
Nor know where is their daily bread
Nor where at night to lay their head,
But wander through a broken land
Alone and helpless—
Take their hand.

song of those who will fight the next war

by
Joan Alexander
Ottawa, Canada
(written at 13)

From "Profile," published by The Poetry Craft Group, Ottawa Branch Canadian Authors Association

Listen a moment to me—
Many times has this been said, and many times
has it all been forgotten—
I speak with the wind and a cloud and the
great rushing sea,
I speak with the sun in the wheat, and the
clean stars on cotton,
And together, all of us, we say:

•

There are those who have never known beauty,
who died
In the midst of awakening, fair and with pride;
Quick in their bones they were: children not
quite grown, with eyes
Blinded, glazed over with youth, and their
mouths with cries,

•

And their voice without songs and their ears
shut and deaf,
and they died in a war of your making . . .
You, who have done the forsaking.
We are young, younger even than they.
We cry to you, call to you, shall there not soon
be a day
When children shall grow up as trees do,

•

Slow, with quiet time around them? Oh, you
Who are old,
Tell us, we have not been told—
Tell us of beauty and grace, let us dream for
a while, let us lie
Still for a moment, but for God's sake, wake
us before we must die.

dicken and the BOMB

by Milton Mayer

LAST year, about this time, little Dicken, who was then seven, was out playing in the alley. The alley was in the town of Marburg, Germany. It wasn't a pretty alley, but it was clean. Best of all, it wasn't paved. And the windows around it all had flowers in them in window boxes; that's the way the Germans are. Now Marburg wasn't on any air line going anywhere—it was just barely on the railroad—and in the six months we had lived there no plane had flown over the town. But that sunny afternoon, with nothing to be heard in the little town but the song of the birds and the kids in the alley . . .

That sunny afternoon a flight of four American jets came low over the town, crossed and recrossed it, and went away.

At the roar of their approach, everybody ran to the windows, including Mutti and I. Down below we saw the little children, Dicken's age, transfixed, like him, with wonder. It was the first time they, or for that matter we, had ever seen or heard jets. It was probably the first time that most of them, the little ones, had seen a plane.

But there were big children, too, ten, eleven, and twelve years old and more, playing among the little ones, and the big children ran, holding stomachs and crying. They ran away home. But later that afternoon they were out playing again.

Dicken came upstairs, as we knew he would, to ask us if we had seen the airplanes. And then he said, "Why did the big boys and girls cry?"

It was an opportunity, not to be lost, for a moral lecture. We lost it, on purpose. We knew that if we said, "Because they are old enough to remember the bombs," Dicken would say, "Oh," and if we went on from there and talked about the horrors of war, Dicken would want to go outside and play all the time we were talking. So we said, "Because they are old enough to remember the bombs," and Dicken said, "Oh."

What else is there to say?

Rocky is four years older than Dicken; he isn't interested, either. Manda is a few months older than Rocky; she isn't interested, either. Little Julie is eighteen—my gosh, eighteen!—and she isn't interested, either. What is death, that it should interest the young? When you talk

about death to the young and the old, they want to go out and play. It's those of us in-between, who are tired of life and have got to go on living a long time, who love death.

Dicken's as good a pacifist as an eight-year-old should be, and a better one than I was. He's a good sharer and a good forgiver. He forgives his enemies who squirt him dead with their squirt guns, and he shares his squirt gun with his neighbor. What more do we want?

We won't buy him a squirt gun. So he trades his Bible for one. But he tells us he's done it. So we buy him another Bible, which he trades for another squirt gun. And tells us. What should we do, stop buying him Bibles?

DICKEN is no ferris wheel. He may be a killer, but he isn't a ferris wheel. He may grow up to be a general—a five-star general—but he will never say that war is holy. He'll never be a ferris wheel.

We were in Chicago a few days before the last election, and the kids were for Steve. Dicken was for Steve. Then we came to California and all the kids were for Ike. "I'm for Ike," said Dicken. When we asked him why, he said, "Because all the other kids are." He didn't say he'd thought it over, studied the party platforms, listened to the speeches, and decided that what this country needed was a change; he isn't a ferris wheel.

When Dicken was four, his big brother Rocky was putting up a beef, one evening, about eating his peas. He kept beefing, and we kept nagging at him, and on and on, until the peas were cold, and then Rocky said he couldn't eat them because they were cold. Dicken, watching this crisis developing, ate up his peas as fast as he could, and when he had finished, he said, "M eat peas." "Shut up, you Pharisee you," I said. "Me no ferris wheel, said Dicken.

Dicken learned Bible-tradin from Rocky, who learned it, I sup pose, from the Christian mission aries. We tried to keep Rocky fron playing with guns. No soap; th harder we tried, the more h played. We saw we were making ferris wheel out of him. When h was six, somebody asked him wha church we went to. "We don't g to church," said Rocky, "we'r pacifists." He was wearing tw guns at the time.

THEN we tried to get him to sto playing with guns on Sunday. W said Sunday was the Lord's day "I thought every day was the Lord day," said Rocky. So we stoppe trying to get him to stop playin with guns on Sunday. When we se him doing it, we sigh. When h hears us sigh, he moves the scen of operations from the 38th paral lel to the 37th, down the block.

But his criminal associates ar so hardened that they are not dis turbed by the sighs of mother whose hearts are breaking. The all come to our house with the heavy and light artillery and offe guns to Rocky and Dicken. Wha they ought to say is, "You are th Germans. War is bad for you be cause you are Germans, and w ought to demilitarize you, but we'r going to remilitarize you just th once, because we need you to figh for us." That's what they ought say.

On one recent occasion, a ver warm day, when they ought have said that, but didn't, the were having a great squirt-gun ba tle all over the yard, and I w sitting in the yard hating them a including Rocky and Dicken, b

ause they refused to be full of ove, like me. They were killing ach other in droves, which is not ery hard for half a dozen kids to o because the strengh of each is s the strength of ten, their hearts eing pure, and each has ten lives o lose for his country every after-oon.

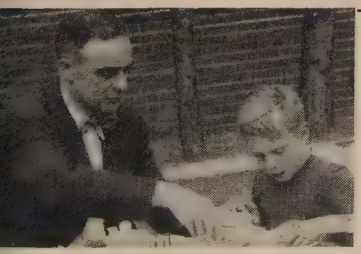
I sat there hating them.

I watched them with rheumy eye. They were having a wonderful ime. They weren't hating. They vere killing without passion. That," I said to my rheumy ye, "is still worse. It's cold-blood-d."

Then I saw Dicken, the littlest ne of the lot, all bloodied with quirt-gun water, take a long aim t Dickie Spaulding and let him ave it, right in the eye.

"I got you," said Dicken. "You idn't," said Dickie, "it just grazed ie." "Grazed you, my foot," I said, "he got you right in the eye and you know it. You're deader than a turkey." "O.K." said Dickie, yielding to authority, the dirty little authoritarian personality.

LET me see one of those guns," I said. "Try mine," all the kids hollered, clamoring around me, in the ridiculous illusion that I was weakening. I tried Rocky's, for which he had traded his Standard Revised Version. His was really high powered. It shot true a good twenty-five feet. "Git," I said, raising the gun to my hip, "make dust." They got. Dicken almost made it around the corner when I got him in the middle of the back, right under the heart. He went down like a great three-foot-high log. "He got me," he said with a groan and rolled over and died. I tossed the gun back to Rocky. "That'll teach you not to monkey with me," I said.



Milton and Dicken

Milton Mayer

Milton Mayer is a free-lance writer and lecturer. Formerly assistant to Chancellor Robert Hutchins at the University of Chicago, he is one of the Great Books Foundation's discussion leaders, moderator of many of the University of Chicago Round Table radio programs, and lecturer for the FOR, the AFSC, and any other liberal group that dares to give a platform to a man who, when he opens his mouth, may antagonize nine-tenths of his audience, either by what he says (Mayer is a pacifist and a nonconformist in many other opinions) or by the way he says it (Mayer is an exponent, at least some of the time, of the "make 'em mad and you make 'em think" school). He writes a regular monthly column in **The Progressive,** and numerous free-lance articles. We don't know much about Dicken, except that at his age he represents a great potential (and also, no doubt, numerous problems to his parents, like all children), and that in the Mayer family he is bound to have a wide horizon.

"Gee, Pop," said Rocky. "Watch out," a voice called, right behind me. I whirled around, empty-handed. There was Dicken, two feet away, with a bead on me. He blew my head off.

Just what *are* we to do?

Last time I counted A. J. Muste's spawn, there was one pacifist, one militarist, and one veteran turned I-A-O. A. J. claims this gives him a .500 batting average. Norman Thomas has done even worse. The children of pacifists are generals, and *v.v.* Healthy, independent children should grow up hating their parents. Instead of bragging about batting .500, A. J. Muste ought to be bemoaning the fact that he couldn't keep one-and-a-half of his children from being pacifists. The healthy, independent children of pacifists are generals, and *v.v.* If pacifists would forget all about peace and devote themselves to the health of generals' children, the world would be won. I could be wrong about all this—I certainly wouldn't try it myself—but did you ever see anybody who, in this ma ter of making pacifists of his chi dren, was right?

I think Little Julie is a pacifi but every time I go to ask her, find her crying. Here is a deep pe sonality problem, a disturbed in dividual. I ask her what she's cry ing for, and she says, "I got a da tonight, and I can't do a thing wit my hair. Look at it. Did you ev see anything so terrible? I wish was dead." "Were," I say. "Was says Little Julie. "The subjunctiv form is optional these days, yo old haybale. Who you been readin —Thackeray?"

I've had many dates with Litt Julie, but I've never been able t do a thing with her. When she wa "in Miss Adams'," in kindergarte she was gouging out another litt girl's right eye, and Miss Adam drew up, with her siren on, an said, "Children, children, sure there must be a better way of se tling your difficulty." "Grown-up haven't found a better way," sa Little Julie, throwing the other li

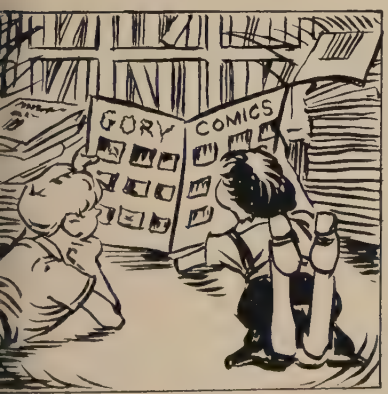
e girl's right eye over her left houlder for luck. "Don't you know here's a war on, Mac?"

When Dicken was "in Miss dams' "—it took more than a eneration of Little Julies to wear own wonderful Miss Adams—he hrew a rock through the window. lutti had to go to school, and the sual three-man hoe-down took lace. "Why," said Miss Adams, did you break the window, Dick- n?" "Because," said Dicken, "you old us we could play Indians if e didn't use each other for the nemy. I used the window for the nemy."

Manda Mayer is another one. umper Howe, who is nine, or three ears younger than Manda, came round with his hand bleeding and aid Manda scratched him. I found Manda in the basement, reading *enrod and Sam.* She said Bumper ouldn't give her her paints, so he scratched him. "Aren't you sor- y?" I said. "Of course I'm sorry," aid Manda, "but that doesn't heal ne scratch."

The only thing bad about children is their resemblance to grown-ups. The only thing good about them is their resistance to becoming ferris wheels. If mine turn out not to be ferris wheels, I'll settle, because the only thing bad about war (we all have to die some time) is its justification.

My fashionable friends, the Robert C. MacNamaras, have, or had, a picture window. They also have a set of twins named Robert and Norris. One day there was a great crash below stairs, and the twins' Pop came steaming down to do murder; it was the picture window, all right. "What's the idea?" he said, pulling the hammer back. "I was just trying to see," said Robert or Norris, no one knows which, "if I could break the window with the vacuum cleaner pipe." The gun fell from Pop's hand, and he went slowly upstairs and filled out an insurance claim, saying that the window had been broken by an Act of God.



teen-agers' WORLD

by Spahr Hull

"WHAT DO HIGH-SCHOOL-AGE young people think today?"

Who knows? I don't.

Teen-agers are people. They think what people think, which varies from community to community, from group to group, from individual to individual, and from time to time. Adolescents reflect the thinking of their parents, their teachers, and the channels of communication that reach them.

They are at one and the same time rebels and conservatives. They feel strong compulsions to keep the security of childhood and to gain acceptance in the eyes of their peers and their superiors, but at the same time they want to try new ideas, new paths, new gadgets. They are impatient with things as they are, but unwilling to accept "the strange" without proof of its workability.

High-school age people have not mastered the techniques of experimentation. For so long they have been expected to repeat the answers prepared for them that invariably, when thrust into discussion, they try to think what the established person—the teacher, parent, speaker, or director—thin they ought to think.

Often, then, when discussion h led a group to accept a "new" id for its own, those who still di agree hesitate to say so. They li the group and are unwilling risk losing their place in it. On real assurances that the purpose the discussion is to share opinions will induce them to pr sent their views.

All of which says that one ca not generalize about what hig school age young people are thin ing today. I am fairly certain th an article dealing with the at tudes of various groups of adu in America today would reflect a the attitudes of the young peo of that group.

My work is largely confined the Eastern seaboard. For the pu poses of this article, it seem wise to sound out other sections the country. One of the letter wrote was to a public high sch student far removed from t region.

Hal is as typically American a football rally or a crew cut. H a letterman on the football sq

nd the track team. He helps sup-
ort himself by working after
chool. Because of an overweening
nterest in world affairs, however,
e worked extra time and gave up
ne opening games in the basket-
all season to come to a seminar in
Vashington and at the United Na-
ions. For those who don't get
nuch chance to talk to teen-agers
oday, Hal's letter will be as good
s a conversation with almost any
roup of high-school boys:

"Well, I did like you asked, got everal opinions from different inds of guys while we were on a rack trip. (We set three new rec-rds and swept the meet, inciden-ally.) I asked about fifteen guys n this trip. I got fifteen different pinions. I talked to the quiet guys, he mouthy ones, the Negro guys, he rich and poor. They were all n accord on one thing—they didn't now!

"Here's a few stories: Take Harry and Bill. Harry's a big, quiet, hard-working kid. His dad farms. He wants to go to school as long as he can. However, he expects to go to the service sooner or later. He believes it's right to be in Korea because those people have a right to freedom. He has no opinions on conscientious objection. Bill is quiet too, but he is more definite about Korea—'It is supposed to be a United Nations' fight yet the U.S. is doing it all.' He feels that we are doing too much and the other countries not enough in this action. These two guys want to go to school.

"A big real smart friend of mine got to telling me later how he feels. This is Cal's opinion: He can't see spending four thousand dollars plus for an education to go out and get shot. Go to the Army first and then if you come back,

Spahr Hull

Spahr Hull was a teacher of English, Speech, and Dramatics for 19 years in the Pittsburgh High Schools, served on or organized the Urban League, Adult Education Council, and Youth Committee for Intercultural Education. From 1934 to 1946 was a well-known voice on Station KDKA, interviewing prominent people for the Community Forum; and occasionally as a dramatic actor or announcer on WCAE. He is married to Helen M. Allen of Pittsburgh; is a Friend by convincement; and his avocations are drama (in which he acts and directs), and playing the flute or recorder.

From 1946 to the present he has been Director of the High School Program of the Middle Atlantic Region of the Friends Service Committee, a position for which he is eminently fitted and in which he enjoys a national reputation not only among adults, but more importantly among high school young people.

get a college education. He feels we should go all out. He doesn't know anyone who has a preference —China or Korea or Russia—for a battlefield. No one likes to fight but it'll happen sooner or later anyhow.

"Another guy came up with this: 'The Bible predicts another great war. It's inevitable.'

"These are a few individual Korean stories—the rest are all varied, some feel they should go but nineteen is too young. Some (few) think we're wrong in being there. This was the start of a real discussion.

"The guys don't know or care much about the cold war. We don't have it thrown at us too often. The reaction to conscientious objectors was varied. Some felt that if it was a guy's religion it was O.K. Others said they should go and do things that don't include carrying a gun. This was countered by, 'They would still be helping to kill.' Out came, 'Well they sure like to live in our high standard country, eat our good food, have good jobs, be protected by our laws and our constitution. They expect to stay home while other guys go out to die protecting these freedoms and that standard of living.'"

What Can You Do?

A young business woman who, until a few years ago, had taken part in a number of AFSC high-school projects, when I showed her the letter said: "Why, that's very much like the things kids said when I was attending the camps and seminars. 'No one likes to fight but it'll happen sooner or later anyhow.' Remember how often people said: 'What can you do about war? The Bible predicts that there will be wars and rumors of wars.' One difference today see to be that Hal's friend interpr the quotation as meaning that th will be another world war."

Of the attitudes held by hig school age young people today a result of the current world situ tion this is one of the most sign icant: that another "all-out" wo war is inevitable. It is so hig significant because it affects titudes in so many areas. Spok men for the community of whi these teen-agers are a part in cate only two alternatives toda America or Soviet Russia. Anythi that weakens America's war p tential is subversive. Acceptan of the idea that anything good c come out of Russia softens on belief in the infallibility of Am ica. That weakens our potenti therefore it is subversive.

"A Pack of Lies"

One group of ninth-grade st dents had come to Washington a seminar on Technical Assistan On their way to the NEA buildi for a meeting, they passed t Soviet Embassy and decided to s if anyone would talk to them. T first thing they reported to the r of the group was that "a mic phone was hanging in the fi place." They were sure that t whole conversation was listened "upstairs." When asked what t Embassy official said, they repli "A pack of lies." They had brou away some literature with the One boy said, "If they could enough of us to believe this st they'd have an easier time of Among the group was complete a automatic rejection of the inform tion; it was "propaganda from embassy."

"The boy who refuses to fight to accept employment in a defe

ndustry endangers his community nd is subversive." On the other and, since "no one likes to fight," he lad who can stall off the draft y a student deferment or who an wangle a job in an important ndustry is "smart."

"Am I Mixed Up!"

In discussions of Point Four, echnical assistance and aid to ther countries, the question most ften asked is: "Will this help to et whatever countries may be in-olved 'on our team' when the var comes?"

Looking ahead to graduation rom high school, they ask: "Shall wait to be drafted or join up and et it over with?" "What are my hances of staying in college with deferment?" "Where can I get a ob that will keep me deferred?"

In other areas some of the at-itudes often expressed are:

"Why should we take any in-erest in world affairs beyond that xpected in the classroom? We an't do anything about things. Ve're going to be told what to do nyhow."

"Point Four? Aid to other coun-ries? Look how much we've given o those other countries already. Are they grateful? Look at China."

"Korea? We ought never to have ot mixed up in that. The United Nations got us into it and now all he other countries are letting us o the fighting."

These are some of the prevailing ttitudes. Like their parents, ado-escents do not all think the same hing. Fewer are so dogmatic in heir expressions of what they hink. When one asks a teen-ager bout his reaction to world affairs he most frequent response is: Boy, am I mixed up!" or "I'm eally confused."

The confusion grows out of a sincere desire to find stability and order, to find something basic that will give meaning to their lives. In few classrooms is it difficult to draw the majority of the students into a thoughtful discussion of current international issues with many points of view expressed. One encouraging aspect of this is that there are many classrooms, in both independent and public schools, where controversial issues can be discussed and free discussion held. (There is, however, an increasing number of schools into which an outsider finds it difficult to gain entrée, regardless of qualifications.)

Out of these discussions in classrooms come many students who sacrifice time and their own money to take part in the AFSC seminars on selected topics. In what areas of international affairs are they interested? A recent poll of the students who had attended this year's

seminars disclosed these selections of next year's subjects: NATO, UN, World Government; Disarmament and UMT; Human Rights, Free Minds; Africa and Colonial Territories; What Direction in a World of Conflicting Ideas—Cooperation or Competition?; The Middle and Far East; Technical Assistance.

The last three years of seminars have shown less concern, generally speaking, for solutions of problems based on fundamental principles and ideals than previously, and more discussion of the relationship of a topic to the conflict between West and East. Often the question is phrased: "How will this help in the struggle against communism?" Again and again students protest that they know nothing about communism or about Russia except what they read in the papers or get over the radio or television. They feel there is a "blackout" of information in that field.

Within the last few months more teen-agers have become aware of the increasing blackout in other fields. A letter from a high school student on the West Coast reads:

"I am enclosing a program of a conference recently held at our school. Being an officer of this club and on the 'inside' I thought you might be interested in a couple of facts concerning this progra and future programs.

"1. No one outside our school w allowed to participate in the pane In previous years we have h outsiders on the panel with o high school students. This year t lacked the enrichment and ne views by the Board of Educatio ruling. (Our adult participan were teachers.)

"2. There is to be no more discu sion of controversial issues in o high school. In other words t tradition of having this kind conference has been broken another Board ruling. (This "trad tion" had been held for over t years.)

"In one of your seminars wou you please include the restrictio being lowered upon public educ tion, and the fact that students a not to come together and discu current topics that concern them Let the students from other stat know what is going on out here

High-school age people do thin They are people like the rest us, and respond to the stimuli our times. As the "restrictions a lowered" upon them, howeve they will have less and less o portunity for free expression, a when free expression is impossib independent thinking cannot thriv

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"It sounded like the real thing at the Joe Moore home at 1417-41st Street, during the Roosevelt-Corpus Christi game.

"When the family let out a whoop as Roosevelt went ahead in the final few seconds, Moore's five-year-old son, who had had "atom-bomb training" in kindergarten, dashed from his bedroom shouting "duck under cover" and hid under the television set."

—**Des Moines** (Iowa) **Register**
March 19, 1953

Vermont remains calm

by Bernard G. O'Shea

Editor, The Swanton (Vt.) Courier

AREN'T YOUR PEOPLE concerned about national defense? Nobody in this town wants to do anything about it. Can't you help us stir them up?" asked the young Air Corps sergeant in charge of general stirring-up and organizing operations for Civil Defense.

I was appraising the look in his eyes and the sincerity in his voice as he sat down in the newspaper office.

"Maybe people are not as frightened here in the country as they are in the city," I was saying, and perhaps that is the way we like it. What do you propose to do about it?"

"Well, over in New York State an editor like yourself ran an 8-column headline front-page story, all about the danger from Russian bombing and their new atomic bombs, and the need to prepare," he suggested. "The reaction was terrific. We organized air-raid spotters, towers and everything almost overnight.

"Or if you don't want to use that technique, just make it a matter of local pride. We pit one town against another in competition. That gets a lot of them. They all want to have the best air-spotter team."

The young man was dumbfounded to find out that this editor wasn't interested in either of his proposed methods.

"How can you sit back and leave yourself unprepared, undefended?" he asked again. "Haven't you read *Collier's*? Think of your children!"

When I told him that it was our children—and everybody else's children—I was thinking about, he didn't understand. And when I tried to tell him what I considered an adequate national defense he just stood there unbelieving. Obviously he had never heard of this way for a community to behave in the present world crisis. It was new to him. Too new. He knew only the Air Force way. Piercing this bright young man's cloud of military illusions brought only a rain of tears of misunderstanding. But we parted friends, I think.

Of course no community in these parts would follow my formula, even if I could offer one in these times. But neither are they swallowing the young sergeant's "competition."

The only places in this vicinity

where people see children diving under their school desks is in the movie theatres and magazines. To get a group of air-spotters to take shifts in a tower takes more than the promise of coffee and sandwiches and good fellowship between watches. Folks would rather point to the multi-million-dollar radar base that sits high on a hill along the Canadian border near by, and ask why the servicemen up there don't do the spotting?

It's a good question. In fact people around here have even been known to ask why the Air Force put the thing there in the first place. What with all that space in Canada between here and the pole, the question is asked, why not have it farther north where it will do more good and might warn us sooner? I have never asked our Congressmen how many letters they have received to this effect—only a very few probably. Most people are still willing to trust to the wisdom of the military. But there are a few. After all, it was only two decades ago that Vermont turned down a multimillion dollar federal highway up through the center of the state, in order to avoid New Deal encroachment.

One border town near by had a terrible wrangle over its air-defense system before anything wa done. For more than a year a larg faction delayed building a towe for the spotters. It seems that ther were some interested parties wh thought spotters in a tower i night were more likely to see ca lights on back roads, and the ger eral signs of border smugglin than they were Russian bombers.

If not as strong as the cities, th general impress of the mass medi the propaganda of violence an war is undeniably heavy on th minds and psyche of rural peopl too. This is one of the price tag on our shrinking globe. The ol concepts of Vermont independenc are now largely consigned to loca mythology and the state's offici publicity literature, as any hones and frank Vermonter will testif But the rural quality, the slowne and the goodness, hangs on and does delay things for the defens organizers. I suppose we will g around to organizing a city refuge program in good time, too, whe things get really tough and peop find out the weaknesses in the gov ernment's "situations of strength Then, if not before, will come th years of building new strength our own communities, in place the military bubble we now mi take for armor.

"Nothing more astonishes the European visitor (to the U.S.) than evidence of fear—the directions to public underground shelters in New York, the periodic air-raid practices; the awkward hush that may fall over a dinner table if someone ventures a 'subversive' remark; the unhappy position of a professor who is suspected of once having been associated with someone who had signed a document that was also signed by a Communist."

—Kingsley Martin, writing in **New Statesman and Nation**

The "positive" experience of one world can be created in your own town or city

THE COMMUNITY MAKES WORLD CITIZENS

by

Charles Walker

F.O.R. Secretary, Philadelphia, Pa.

THE REVOLUTIONARY FACT of one world confronts us in our own communities in both positive and negative ways. Its tensions impinge on the community and its children, often with adverse effects. On the other hand, we can help to provide opportunities for positive experiences and expressions of sharing and of world brotherhood.

Pacifists are normally concerned to keep and extend associations and friendships across barriers of race or nationality or economic status. These associations take on heightened significance where attempts are made to make these barriers more formidable and rigid.

As the more virulent forms of nationalism emerge, they may take the form of distrusting if not actively hating anything not "100% American." The drive to "get the United States out of the United Nations and the United Nations out of the United States" is a case in point. It becomes, therefore, all the more important to extend our associations, both adult and young, among those who come from other national backgrounds.

Many overly zealous patriots consider interracial activities to be indications of Communist leanings. A professor at a large Ohio university cited interracial folk-dancing at a high school institute as "evidence" that the American Friends Service Committee, which conducted the institute, was pro-Communist. Thus do intercultural and interracial activities take on added significance in the world struggle.

A small town in New York state pointed the way by inviting about seventy foreign students from a nearby university for a week-end. The students stayed in homes and participated in home and community life, and took part in several special programs. Similar enterprises have been worked out with people from the United Nations spending a week-end in a community. In such ways, both young and

old convert the abstract "foreigners" into real persons and friends.

"Friendly Beggars"

Through schools and other agencies, children in the community have often been enlisted in special drives for scrap metal or war bonds. A different, happier enlistment has occurred in recent years, when Hallowe'en has been transformed into "Friendly Beggars Night." Children ring doorbells as usual, but instead of candy or cookies, they ask for clothing or sewing materials or soap for children overseas.[1]

Enthusiastic cooperation has been given to this project by a variety of community groups: schools and churches, police and fire departments, service clubs, welfare agencies, Chambers of Commerce, and others. In one city, more than $30,000 worth of clothing and other articles came in to the collection warehouse.

Another project of growing proportions involves the adoption of a town abroad by an American town. Swarthmore, Pa., for example, has adopted the town of Stade, Germany, a town hard hit by the war. In addition to sending over a substantial number of CARE packages, Swarthmore sent a teacher to Stade and a young student came over from Stade to Swarthmore High School.

Agricultural groups, such as 4-H Clubs, have arranged for the exchange of teen-age farm boys between this and other countries. Among its many projects, CARE sends plows and tools to needy persons as part of its self-help program. Children can clearly understand such concrete items and gladly join in making it possible to purchase them.

A number of groups have engaged in such projects as sending toys, children's books or games, even jungle gyms, to children overseas. What is not so well known is that children of many other lands have been sending gifts to "the children of America." From their meager resources, boys and girls living in countries of Asia and Europe have produced dolls, toys, drawings and paintings and sent them here. Books for children are also being sent here.

Giving and Receiving

It is valuable experience for American children to receive such gifts. It helps make them more aware of the gratitude of others who have been receiving help. They need (as do adults, it should be noted) the experience of being receivers as well as givers, both in material things and in ideas or skills.

Activities that involve children in the actual process of making toys, for example, provide unique opportunities for learning. It is virtually impossible to get spontaneous reactions and thought from children in any formal discussion, even with the most deftly put questions. As children are making the toys, they engage in more freely expressed conversation.

"Why don't their daddies buy them some toys?" they may ask. "Don't they work?" Here is the perfect opening.

One of the most constructive dramatic projects that help attitudes of world brotherhood is the

[1] For a descriptive folder outlining this project, write to Educational Materials For Children, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

feifer Project and its variants. naugurated by FOR Council mem- er Dan West, the idea has within possibilities for what he calls a chain reaction of the spirit." heifer or goat or pig is raised this country, children assisting with either labor or money, and hen sent abroad by boat or plane pigs flown to their destination are alled "flying sausages"). Recip- ents are urged to give the first rogeny to another in need. It is uite an occasion in the family hen the animal arrives, a living nd tangible token of human con- ern and solidarity.

The approach that probably most ully minimizes the deleterious ef- ects of world tensions on children, nd at the same time provides a etting for the nurture of whole- ome attitudes, is the intentional ommunity. While in such coopera- ive communities wide variance nay still exist among parents on problems of raising children, problems of this kind (related to world tensions) are usually much more manageable. Children are more likely to have playmates raised in families with a serious-minded social concern. The matrix of the community life in which they grow up is the ideal and practice of cooperation for the common good.

Of course, children who grow up in such communities have to face problems peculiar to that special situation. Nevertheless, as we are concerned to provide the kind of home in which the growing personality of the child can flower, so should we be concerned that the community is one that also permits and encourages such growth, as far as possible. Short of an intentional community, it helps to have several like-minded families in the immediate neighborhood.

The suggestions listed above are merely indications of what can be done. The field is vast, constantly testing and challenging our imagination and resourcefulness. The problem is also one on which we can make common cause with a great many people in our communities, for it touches something close to the hearts of us all: our children and their future.

"Unless we are very careful, very careful indeed, and very conscientious there is still great danger that our children may turn out to be same kinds of people we are. There could be nothing more disastrous than that. We are the kinds of people, as all our ancestors have been, who fight each other enthusiastically every 15 or 20 years and have done so throughout all history of the human race. . . . "

—Dr. Brock Chisholm, Director-General,
World Health Organization, in **A New Look at Child Health**

A father teaches brotherhood to his son —— a fragment from a classic of Danish literature

MY LITTLE BOY

by
Carl Ewald

THERE IS A BATTLE ROYAL and a great hullabaloo among the children in the courtyard.

I hear them shouting "Jew!" and I go to the window and see my little boy in the front rank of the bandits, screaming, fighting with clenched fists and without his cap.

I sit down quietly to my work again, certain that he will appear before long and ease his heart.

And he comes directly after.

He stands still, as is his way, by my side and says nothing. I steal a glance at him: he is greatly excited and proud and glad, like one who has fearlessly done his duty.

"What fun you've been having down there!"

"Oh," he says modestly, "it was only a Jew boy whom we were licking."

I jump up so quickly that I upset my chair:

"A Jew boy? Were you licking him? What had he done?"

"Nothing. . . . "

His voice is not very certain, for I look so queer.

And that is only the beginning. For now I snatch my hat and run out of the door as fast as I can and shout:

"Come . . . come . . . we must find him and beg his pardon!"

My little boy hurries after me. He does not understand a word of it, but he is terribly in earnest. We look in the courtyard, we shout a call. We rush into the street a round the corner, so eager are to come up with him. Breathless we ask three passers-by if th have not seen a poor, ill-used J boy.

All in vain: the Jew boy and his persecutors are blown aw into space.

So we go and sit up in my roo again, the laboratory where o soul is crystallized out of the b events of our little life. My for head is wrinkled and I drum d consolately with my fingers on t table. The boy has both his han in his pockets and does not ta his eyes from my face.

"Well," I say, decidedly, "the is nothing more to be done. I ho you will meet that Jew boy o day, so that you can give him yo hand and ask him to forgive y You must tell him that you did t only because you were stupid. E if, another time, anyone does h any harm I hope you will help h and lick the other one as long you can stir a limb."

I CAN SEE by my little boy's f that he is ready to do what I wi For he is still a mercenary, w does not ask under which flag, long as there is a battle and bo to follow. It is my duty to t him to be a brave recruit, who

efend his fair motherland, and so continue:

"Let me tell you, the Jews are by ay of being quite wonderful peo-e. You remember David, about hom Dirty reads at school: he was Jew boy. And the Child Jesus, hom everybody worships and ves, although He died two thou-nd years ago: He was a little ew also."

My little boy stands with his ms on my knee and I go on ith my story.

The old Hebrews rise before our es in all their splendour and ower, quite different from Dirty's alslev. They ride on their camels coats of many colors and with ng beards: Moses and Joseph and s brethren and Samson and David nd Saul. We hear wonderful ories. The walls of Jericho fall at ie sound of the trumpet.

"And what next?" says my little oy, using the expression which he mployed when he was much maller and which still comes to is lips whenever he is carried way.

We hear of the destruction of erusalem and how the Jews took heir little boys by the hand and andered from place to place, offed at, despised and ill-treated. ow they were allowed to own either house nor land, but could nly be merchants, and how the hristian robbers took all the money which they had got together. How, nevertheless, they remained true to their God and kept up their old sacred customs in the midst of the strangers who hated and persecuted them.

The whole day is devoted to the Jews.

We look at old books on the shelves which I love best to read and which are written by a Jew with a wonderful name, which a little boy can't remember at all. We learn that the most famous man now living in Denmark is a Jew.

And, when evening comes and Mother sits down at the piano and sings the song which Father loves above all other songs, it appears that the words were written by one Jew and the melody composed by another.

My little boy is hot and red when he falls to sleep that night. He turns restlessly in bed and talks in his sleep.

"He is a little feverish," says his mother.

And I bend down and kiss his forehead and answer, calmly:

"That is not surprising. Today I have vaccinated him against the meanest of all mean and vulgar diseases."

Reprinted from MY LITTLE BOY by Carl Ewald, translated by Alexander Teixeira de Mattos; used by permission of the publishers, Charles Scribner's Sons.

"Education for world peace begins in the home, where the child has his earliest lessons in tolerance and unselfishness, and where his life takes on the spirit of goodwill or illwill."

—1937 **Handbook National Education Association**

Four families find a way to give their children security

FAMILIES MAKE A NEIGHBORHOOD

by

Mary Etter

OUR EXPERIMENT in pacifist family living here in Berkeley may interest other families. I know of no group like this, yet the plan is extremely simple.

To begin with, we found there were other families like ours who felt they should not withdraw from society but should try to be "leaven in the lump." However, we worried because we saw we were putting our children in a serious dilemma. They were facing countless frustrating situations because of differences in standards in the home and out in the community. They needed their happy home life and parental approval, but they also needed to be "one of the gang" and a "good member of the class." Our solution, we felt, might be found in part by creating a neighborhood where the "gang" would naturally consist of a majority of pacifist-bred youngsters, and the Brownie troop, PTA, etc., would have several pacifist members instead of just one.

A generous admirer of the Society of Friends offered to sell us four adjacent lots high on the Berkeley hills for such a low price that we did not hesitate to buy and prepare to build. Since that start three years ago we have benefited from many aspects of the experiment, and especially from the effects on the children.

They seem to bask in a ne found security. In our family, th have stopped asking frighter questions about when and wh the bombs will fall. They do even complain about air-raid dr now. The security created by da contact with like-minded neighb has boosted their self-confidence they are not upset by the Civil Defense preparations as they us to be.

Our ten-year-old has blossom out with convictions that are d partly to his being a year old than when we moved here, h even more to the security and fre dom afforded by having lik minded neighbors. He refused sing the "Marine Hymn" at sch because "I don't believe the ga of heaven are guarded by t United States Marines." He se ously considered refusing the quest that he join the junior tra patrol although this is a genera coveted honor. This gave me o portunity to explain to the direc why we mistrusted the marchi saluting and other forms of re mentation which the Berke patrols use. He often sees peace alternatives to the accepted me ods of violence, and plans to go Friends' Work Camps. The ot two families here see simi

hanges in their children and are nvinced the neighborhood plan ves children substantial emo- onal support that helps them face e complexities and contradictions society with confidence.

Whether a small group of pacifists an influence public opinion better hen living in one neighborhood han when scattered I do not yet now. We parents have been too usy building and getting settled find much time for work in TA and other groups in this dis- ict. But the influence on our chil- ren is unmistakable. We used to orry lest we were forcing paci- sm on our children. Now we re- oice to see how easily our chil- ren employ nonviolent techniques. Ve used to fear lest our children ecome misfits in society and torn y inner conflicts. Now we smile s they hurry off to school earlier nan necessary in order to play onger there. They certainly are ot misfits at school, and the same true in the wider neighborhood tuation. I have never seen a more ongenial "neighborhood gang." riendliness and cooperation are ne rule among them—both paci- sts and nonpacifists.

Not many families will be so ortunate as to build their homes the same block. For the others, alternative possibility—which e had seriously considered— ould be to buy or rent in a eighborhood where there is a rapid rnover in real estate. In the six years we lived in "our old house" I counted eighteen families who had moved in and out of our street block. There are many such fluid neighborhoods. The expense of moving across town may pay good dividends to pacifist families who must be city dwellers. These dividends, which have raised the quality of our living, might be expressed in terms of satisfaction:

1. Satisfaction of living a normal life in a group where we quietly demonstrate our ideals. From the first this project has been interracial and cooperative in character.

2. Satisfaction from cooperating on projects. Time and money are used to advantage when we cooperate on child care, recreation, travel pools, quantity buying of food, etc.

3. Satisfaction from preserving much of our individual freedom and from the private property which we die-hard individualists cherish. We own in common only a few things which it would be foolish for each family to buy, so any or all families could sell and move away without financial loss.

4. Satisfaction from a growing friendship with fellow pacifists whom we would otherwise see only at occasional meetings. This applies equally to children and adults.

5. Satisfaction from outside groups on the part of our children because of their own security in home and neighborhood.

"As far as the number of acts and threats of violence are concerned, Children's Drama far exceeds other types of entertainment, with one act or threat of violence every three and a half minutes."

—**Survey of New York TV Programs,**
National Assn. of Educational Broadcasters

Human relations are based on understanding. Teaching understanding is the teacher's first job

TEACHERS AND THE COLD WAR

by
Thomas J. Durrell

Assistant Commissioner, New Jersey Department of Education

FOR MORE THAN a school generation now we have lived in war and the shadow of war. The cold war has intensified one of the school's most fundamental responsibilities and services: to help children develop consideration for other people, a respect for their rights, and a sensitivity for their welfare.

Sound human relations of this sort are based on understanding. Teachers can give children many opportunities to learn to understand others, starting with the people near them and gradually, as the children mature and their interests widen, extending their understanding to people in other countries and our relationship with them. Children are vitally interested in learning about other people, in analyzing their motives and emotions, in trying to discover what makes them act as they do. Real understanding comes when children place themselves in the position of other people, even of our current enemies, and think how they themselves would act under similar conditions.

For full understanding, children need free access to as many sources of information as are suited to their maturity level. They must become acquainted with different points of view if they are to learn to distinguish fact from opinion a propaganda. They should pool a evaluate their information in fr and open discussion in order learn to defer judgment until th have weighed all available info mation and to base their concl sions on fact rather than opinic In the upper elementary grad and high school, pupils should encouraged to compare and eval ate radio and television newsca and news stories and editorials current papers and periodicals.

These are the tools of indepe dent thinking. When children ha been trained to use them, they a not apt to be swayed later plausible demagogues.

I believe that mature pupils our schools have the right to fa the realities of wars, past and pr sent, their causes and their effe on human and natural resourc and social tensions. These old children can be helped to see t present situation in its larger s ting, that men are trying to fi a way to settle international pro lems through positive means su as the United Nations a UNESCO.

ONE of the greatest servic teachers can render today is lessen the nervous tensions und which children labor. The sch

an be made a friendly, relaxed lace where children are encouraged to talk out their worries and onfusions. If air raid drills are equired, the teacher can reassure he children and minimize harmful motional effects. Children may nd release by contributing in arious ways to the welfare of eople less fortunate than themelves, particularly of other chilren in war torn countries.

By this example, the teacher can elp children respect human digity when he himself treats them vith unfailing courtesy. Children hould never feel that they are rected by the teacher or the group. he teacher can guide children in respecting the abilities of other children, whatever their creed, race or nationality. He can give them genuine opportunities and challenges to become active cooperators in working together for a common purpose. We have found that the best preparation for a "competitive world" is the security that is fostered by a friendly, cooperative way of living in the classroom and school.

The teacher's work in molding the attitudes of the rising generation is probably one of the most important jobs in the world today. It may well determine whether civilization can survive and life be worth living.

"Particularly, it is highly desirable that the next generation should not be able to fool themselves as casually and as unconsciously and as easily as we have done. They should not be the same kinds of people who can avoid unpleasant things by not looking at them. They should not be brought up, as many of us have been brought up, on a perfectly ghastly symbol that I am afraid many of you have seen in quite civilized homes. The symbol I refer to is three little monkeys, one with his hands over his ears, who will hear nothing distressing, who will hear no evil; another with his hands over his eyes, who will see no evil; another with his hands over his mouth preventing his saying anything about it."

—DR. BROCK CHISHOLM, Director-General,
World Health Organization, in **A New Look at Child Health**

"Alarmed at the rate their children were devouring lurid tales of jungle kings and spacemen, parents of Bremen, Germany, hit upon a novel scheme for ridding the city of Schund (trash) and Schmutz (smut). Any child, they announced, who turned in four comics would get one small classic in return; any child with 25 comics would get a big book. By the end of two days last week, the kids had turned in 55,000 comics, made such a dent in Bremen's supply of Alice in Wonderland, Treasure Island and Gulliver's Travels that the city sent out an emergency call for more."

—**Time**

TV threatens to replace church, school and home in molding child character

TELEVISION'S CHILDREN

by

Joy Elmer Morgan

Editor, the Journal of the National Education Association

TELEVISION, an instrument of mass communication that makes it possible to reach the minds of millions of children simultaneously, has posed for us a problem of revolutionary proportions.

Until recently, influences that shaped the child mind came mostly from home, church, and school, three institutions which at their best are motivated by love and the desire to help the child grow into the best possible man or woman. The environment itself, the great realm of nature that surrounded the child, made for integrity and objectivity. Cause and effect could be seen in their daily workings. Children associated with their parents, in the home and on the land, during a large part of their waking hours. The child had a sense of belonging, of being a pa of things, of being useful. formed basic attitudes and learn important skills.

Now there has come almost li a whirlwind a new kind of orc in which most of our children ha been removed from the simp environment of rural life to t competitive complexities of high specialized city life. Rural life self has been revolutionized give leisure and to bring into t home the attitudes and indulgen of the cities. Home industry a the chores that inculcated regu habits and built character ha largely disappeared.

Home, church and school s work at their tasks but th work against great odds. O side influences play upon

ild mind, often influencing it ainst all that home, church and nool stand for. Juvenile de-quency has increased, for rea-ns that are complex and varied t that certainly have their roots the forces that play upon the ild mind and influence the at-udes, the tastes, and the activi-s of youth.

Control a Public Trust

Television, in itself neither good r bad except as the motives of se who use it dictate, can accom-ish much good or vast harm. The ntrol of its programs is a tre-endous trust. Heretofore persons ho hold such public trusts—achers, preachers, doctors—have en licensed in some way to as-re social accountability. We may pe that eventually television, rticularly as it affects children, ay be more responsive to the eals and standards of the best ople in the community.

In the meanwhile, radio and levision programs may be harm-l to children for a number of asons. A program good in itself ay come at an hour when it in-rferes with other important ac-vities of the child. It may keep m up when he should be in bed d thus interfere with the forma-on of regular habits of life that e the basis of health and hap-ness. It may interfere with his hool studies or family chores. It ay keep him indoors when he ould be playing in the fresh air sun. Or a program may be so vial that it habituates the mind mediocrity, so vulgar that it courages poor taste or so smart-ecky that it fosters bad manners. Another type of program, in an fort to create laughable situa-ns, may give the child distorted and unnatural ideas of human relations. Here we must take account of the difference between the child mind and the adult mind. The adult with years of experience has a basis for judging values and may see humor in situations that depart from sound values without any temptation to imitate such behavior. The child, lacking such a basis in experience for the exercise of judgment, accepts whatever is presented to him as normal and natural and is likely to copy it in his own life.

Unfavorable Effect

Or again a program may be definitely bad. It may portray misbehavior, crime, murder in such a way that the child is occupied too much with the negative side of life. For most children this may not result in overt misbehavior, but for a smaller number it is likely to fill their minds with an imagery that makes it easy for them to fall into criminal habits of thought and action.

Even the so-called news programs may have an unfavorable effect upon children. Their preoccupation with war, fear, conflict and discord may create worry and frustration in the child mind.

Faced with these new instruments so potent for good or ill, what can be done to safeguard the interests of children.

First, we need to find out what is happening. There are many TV stations throughout the country, and they vary widely in the character and quality of their programs. Parents working through their parent-teacher groups are in a position to find what is offered their children by the simple expedient of monitoring their own TV stations.

A group of parent-teacher associations did this in Chicago during Christmas week of 1952. Thirty sets of parents working in relays monitored the children's daytime programs on four of Chicago's TV stations.

"Day by day" reported *The Christian Century,*[2] "parents watched with growing horror what appeared on the screen. During the first four days, including the day dedicated to the Christ Child, 77 murders were pictured. The *Chicago Daily News* broke its story then on what the parents were finding, and the flow of gore began to diminish for the rest of the week. But at the end of the week, the score as printed by the *News* was 295 crimes of violence, including the murders, in a total of 134 children's programs. In addition to the killings, the children saw 78 shootings, 9 kidnappings, 9 robberies, 44 gunfights, 33 sluggings, 2 knifings, 3 whip-lashings, 2 poisonings, and 2 bombings. The child audience on which this terror was unleashed ranged predominantly from preschool age through the first three grades. The greatest number of homicides were shown on Saturdays and Sundays, when films of violence were shown almost continuously from 9 in the morning until the children's bedtimes."

Second, parents need to learn how to observe their own children and to study the effect of TV upon their minds, their emotions, their reading, their choice of friends and their daily habits of play and work.

Third, parents in each community may well get together and agree on standards of TV viewing that they are willing to maintain in their homes with their own ch dren.

A *fourth* approach is through t child himself. Every normal ch wants to be strong and to grow into worthy manhood or woma hood. In the process of growing the child must learn the differer between fancy and reality, ima nation and truth. This is not easy thing to do and there is tendency for many to remain i fants mentally much longer th formerly, and some never outgr their infantile habits and attitud

The *fifth* approach and a m important one is the establishme of educational TV stations unc the control and operation of boa of education that are responsi to the community and that have fine record of disinterested pub service. It is not easy to get ed cational stations under way cause substantial sums of mor are required, but considering reach and possibilities of edu tional TV as compared with cost of maintaining even one fir class high school, the expendit is a sound investment.

A radio or TV station can no higher than the motives t animate it. We need to recogn that the persons who own operate commercial stations h a most difficult problem. Their s cess is measured by the standa of the counting-house. Compe tion is keen. They must make profit or die. In the nature of case their basic motive is pr not child welfare. We are t bringing into our homes, wh only claim to existence is that t are motivated by love, an outs agency whose basic motive is g

A *sixth* approach is thro legislation closing radio and channels to some of the obj

[2] January 14, 1953.

nable types of advertising. Since dio and television come into the me in a way that printed matter es not they should have even gher standards of public interest. Virtue in the individual life and vilization in society are always struggle of good against evil. The lance is often close. Thus, we have the paradox that good persons have bad habits and evildoers good ones; that the best of times may be the worst of times and the worst of times the best. In such an age we now live. By our neglect we may drift into untold miseries, or by our efforts we may build a new golden age.

---

e books we read reflect

e culture we live in

CHILDREN IN A MATERIALISTIC AGE

by

Henry Steele Commager

OR THE FIRST TIME (in our literary history) major writers do not dress themselves to the young. we give our children Fitzgerd, or Dos Passos, or Hemingway Faulkner? Do we send them to e latest historical romance, happy the knowledge that they will imbe both history and literature, d perhaps morality as well? Do e look hopefully to the younger en, Bowles, perhaps, or Mailer, Truman Capote or Tennessee illiams? Not if we want to avoid e charge of contributing to junile delinquency.

. . This is not a criticism of the iters. They are, after all, a prodt of their society. They are part a society that has substituted e comics and television for *uth's Companion* and *St. Nichs.* They are part of a society that ilds expensive houses without rseries or playrooms or attics. ey are part of a society that thinks two cars a sign of a high standard of living, but not six children. They are part of a society that spends billions on automobile roads and nothing on bicycle paths. They are part of a society that has ceased to care for children in a special way that its predecessors cared for children.

Never before have children been as pampered as they are now in America. Never have they been provided with better schools, with larger libraries, with more elaborate playgrounds, or devices and techniques of recreation. But it is not enough that we assure our children good schools. It is not enough that we provide them with substitutes for the countryside or the village. It is not enough that we give them every gadget that inventors can think of or advertisers sell. These may starve rather than feed the mind and the imagination. More and more we are treating

children like a rich man incapable of love might treat his wife—trying to fob off on them material things in place of the vital things that they have a right to.

. . . We treat them as a thing apart, as something to be spoiled perhaps, but this is not really treating them with dignity. It is essential that we return to childhood what belongs to it, return to it sim plicity and independence, privac and imagination. A society th produces *St. Nicholas* and *Litt Women* and *Tom Sawyer* is healt ier and richer than a society th produces, for its children, com and television.

Reprinted from *The Saturday Revi Reader, No. 2*, a Bantam book, by p mission.

BOOKS TO DISPLACE THE COMICS

RUTH TOOZE, who ought to know, contends that parents with a serious comic-book problem on their hands have only themselves to blame. Her argument: a "good book" is the comics' worst foe; there are hundreds of good children's books on the market today; she herself distributes free extensive listings of such.

FELLOWSHIP and Miss Tooze, director of The Children's Book Caravan, present a listing of the "good books" she has in mind. We hope that pacifist parents who have expressed a long-standing hearty interest in such a list will find this brief attempt helpful.

For the picture book crowd:

Barnard and Wood, *Kembo: A Little Girl of Africa* Friendship $.50

Bryant, *Everybody Likes Butch* Children's Press $.25

Levow, *The Little Tractor Who Traveled to Israel* Behrman $1.00

Manwell and Fahs, *Growing Bigger* Beacon $2.00

Spriggs and Wood, *The Three Camels: A Story of India* Friendship $.50

For the primaries:

Beim, *Two Is a Team* Harcourt $2.00

Cohn, *Little People in a Big Count* Oxford $1.50

Entwistle, *The Story of Mu* Friendship $.25

Hogan, *Nappy Has a New Frie* Dutton $1.25

Kruckman, *Joey Meets His Peo* Hebrew Publishing Society $.75

Millen, *Lan Ying's Birthday* Frien ship $.25

For the juniors:

Aulaire, *Children of the Northlig* Viking $2.00

Benedict and Weltfish, *In Henr Backyard* Schuman $2.00

Bro, *Su Mei's Wonderful Y* Doubleday $2.50

de Angeli, *Bright April* Double $2.50

Evans, Eva Knox, *All About* Capitol $2.00

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Fitch, *One God: The Ways We W ship Him* Lothrop $2.50

Jackson, *Call Me Charley* Frie ship $.75

Sawyer, Ruth, *The Long Christ* Viking $3.00

Taylor, *All-of-a-Kind Family* cox and Follett $2.75

Thomas, *My Book About Christ* Morehouse $1.75

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For older children:

Eaton, *Gandhi: Fighter Without a Sword* Morrow $3.00

Goss, *Deep-flowing Brook* (life of Bach) Holt $3.00

Judson, *Abraham Lincoln: Prairie President* Wilcox $3.00

Lewellen, *You and Atomic Energy* Children's Press $1.50

Lewellen, *You and Space Travel* Children's Press $1.50

Masani, *Gandhi's Story* Oxford $2.50

Yates, Elizabeth, *Amos Fortune, Free Man* Aladdin $2.50

Books about children for adults:

Baxter, *Children in a Chang World* Abingdon $.50

Benedict and Franklin, *The Hap Home* Appleton $2.75

Crawford, *Your Child Faces W* McCann $1.25

Humphreys, *Heaven in My Hd* John Knox $1.75

Widber, *The Family Looks at C World* Pilgrim $.50

(NOTE: FELLOWSHIP does not han these books. Please order from the p lisher, your local bookstore or denomi tional publishing house.)

RADIO'S BLOODY HOUR

From the KPFA *Folio*, of Feb. 24-March 8, 1952—Vol. 2, No. 24.

WHEN FIVE O'CLOCK COMES, the "bloody hour" is at hand for most of the children hypnotized by the radio or the frenetic TV screen, and this "bloody hour" has a habit of growing longer and longer. For the older children, say between the ages of nine and twelve, the almost imperceptible shift from "children's programs" to adult "murder mysteries" represents nothing more than a slight slackening in the level of tension—the pacing in the adult dramas is a bit slower. Between murders, treachery, torture of the hero, and the bloody finale the kids are given the opportunity to memorize jingles about "food products" guaranteed to turn them into invincible, bullet-proof Americans.

The pattern in these dramas, whether they're about cowboys, space jockeys, supermen, or private eyes, is substantially the same. The pattern seems to be: violer met and overcome by a m powerful and skilful violer

There is a rather subtle fundamental difference between fairy tale, with all its lopping heads and slaying of dragons, the modern "crime drama" children. Most of the traditio tales speak to those "magic transformations within the psy of a child as he attempts to und stand and master his enivornm The child assumes the role of hero, but he assumes that role

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mself. This, however, is not the se with the usual "superman" le, and here we come up against paradox. On the one hand, the perman is too real to be magical he's as real as the cop on the rner. On the other hand, in his agical role, he is entirely self-closed. That is, the superman and ly the superman is capable of ch fantastic feats. The superman es not assist us to do things; he himself the doer. In a psycho-gical sense a true transference of power is impossible, one can only believe in the fiction of the superman and can do nothing oneself.

In this light, the argument that such tales are a stimulus to the imagination is nonsense. What the superman requests is not the independence of the child, but an act of obeisance to a dangerous illusion. Murder in the child's world may have its place, but let's let the child in his various roles commit the murder, not some fiat in sky-blue tights.

The Adult Lends a Hand

WHAT PARENTS CAN DO

1. Try to understand the basic eds of children—and of your own ildren in particular.

2. Know what your children are ading, seeing, hearing. Listen th them to their preferred pro-ams, or go with them to movies their own choosing. Introduce em (not too insistently) to other ading, other programs, other ovies which you think they will joy. Invite them to listen with u to certain of your favorite pro-ams, or go with you to a movie your choice.

3. Discuss their favorite pro-ams, comics, movies, with them. ch discussions (if they are with-t censure or condescension) en help break down barriers and eate mutual understanding.

4. Respect their rights and feelings—don't throw away their comics without their consent, don't shut off their radio or interrupt their programs needlessly, don't drag them out of a movie in the middle.

5. Help them develop critical standards by pointing out values; good drawing or good content in a comics magazine, good production or good writing in movies or radio programs. Help them to recognize these differences.

WHAT TEACHERS CAN DO

1. Recognize that comics, movies, and radio are prevalent interests and common experiences—don't ignore them.

2. Be familiar with some of the

favorite comics and radio programs, at least enough to discuss them with the children and help them grow in their ability to discriminate.

3. Occasionally invite class discussion on these subjects. Encourage the children to expand these interests into more creative activities, using their comics or radio characters as a basis for written stories, dramatizations, puppet shows, drawing, modelling, or painting. They provide a familiar theme on which all the children can contribute.

4. Direct their attention to radio programs or movies they might not know about—not as "required listening," however, but for their f and interest.

5. Introduce the children to ever-widening range of interes As their reading ability grov help them find books that are inv ing, fast-moving, easy-to-read, that reading books, too, will gr as a pleasurable experience.

6. Suggest that comic magazir be deposited in a safe place—to reclaimed at the end of the day if they prove too distracting class.

These two sections reprinted fr *Comics, Radio, Movies—and Children,* Josette Frank. Published by the Pub Affairs Committee, and used by p mission.

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